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ABSTRACT

This document contains the following papers: "University Continuing Educators: Entrepreneurs or Social Activists" (Phyllis Cunningham); "Ambivalent Activists, Uneasy Enterprisers--and the Search for Truth" (Milton Stern); "Our Role as Change Agents" (Timothy Pyrch, Albert A. Einsiedel); "Entrepreneurial Education--A Paradigm Shift" (Glen Hass); "Management Development: Making Money by Making Change" (Brad Jackson); "Beyond the B.S.: Program Delivery that Moves beyond the Balance Sheet"--abstract only (Linda MacDonald); "Ecological Immersion: Integrating Theory and Practice in an Interdisciplinary Response to the Environmental Crisis" (Betty Ternier Daniels); "Distance Education Support of Community Environmental Development" (Dan Beveridge, Rick Morrell); "Adult Education for Social Change: Towards a Nonviolent and Liberating New World Order" (Alejandro Palacios); "Quality in Continuing Education: Perspectives, Paradigms and Possibilities" (Karen Maki, Michael Nightingale); "Reflections on the Disaster-Excellence Spectrum: Candid Observations of Continuing Education Management in Canada and the U.K."--abstract only (Richard Faryon); "Responding to the Crisis: Formulating a Strategy for University Continuing Education" (Jim Sharpe); "The Exton Corporate Center of West Chester University--A Link to the Corporate Community" (Eugene J. Kray); "Achieving the Vision: Leadership Challenges for Deans and Directors" (Sandra D. Pearce); "How CAUCE [Canadian Association for University Continuing Education] Deans and Directors Perceive the Purposes of University Continuing Education" (Larry I. Hein); "Who's Emma Lake and Why Would I Want to Save Her? Funding the Emma Lake Artists' Workshop" (Kate Hardy); and "Walking the Tightrope--A Consultant's Story" (Tammy Dewar). (KC)

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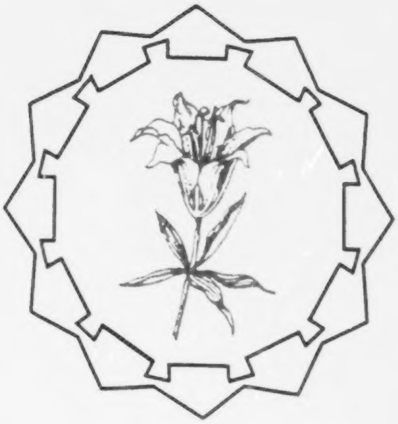

Conference Proceedings

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University Continuing Educators: Entrepreneurs or Social Activists

Phyllis Cunningham, Northern Illinois University

During the last two weeks in Rio the United Nations Conference on Environment and Development (UNCED) sponsored **Global Forum-92** which expected over 20 thousand delegates from 170 countries to debate and to fashion world wide policy on what **Business Week** called growth versus environment. This conference was a mind blowing idea, progressive in its conception and requiring the most progressive leadership. The Secretary-General of the meeting was a Canadian, Maurice Strong. One is not surprised to find a Canadian in the forefront of progressive leadership and at the international level. Canada has a history of openness, a social fabric which is nurturing, and a respect for its citizens and citizens of the world. In adult education this ideal is alive as well. Canada is the home of Antigonish, Frontier College, the Cooperative movement, the Challenge for Change program of the Canadian Film Board--all programs dedicated to improving social equity and the quality of life for adults who were poor or marginalized. Here in Saskatchewan the community college system, in contrast to the United States model, when initiated, was developed as a people's college and its mandate was to serve the community--not to function as a credentialing factory or a "cooling out" institution for the aspiring poor.

It was J. Roby Kidd, who grew up in the socially progressive political milieu of the prairies, who established the International Council for Adult Education (ICAE) with its major focus to give voice to the poor and often oppressed populations in Asia, Africa, Latin America. If one were to hold up an adult education association as a model it would be the International Council. Most associations serve as gatekeepers for narrow professional interests and whose agendas are focused on promoting the politics of funding for their own institutions or their members with little regard for social equity. In contrast ICAE currently focuses on four goals: women in development, literacy, peace and human rights, and learning for environmental action. It's resources as well as its mission are concentrated on and advocating for those peoples whose voices are not heard. I argue that the ICAE is what it is because of the leadership of J. Roby Kidd, a Canadian who saw educators of adults as "passionate educators" promoting and laboring for social justice.

By now you can see that I have a strong definition for social activist. I am not just talking about action. I'm speaking about social action that promotes social equality and justice. Further, I define social action as that action which is informed by democracy. Operationally this means the deepest form of participation--that of shared decision making in critically reflective ways, and where all come to the table as equals to form consensus on action to be taken. It is based on redistribution of power.

Let me move back from this statement of goals to an analysis of what I see going on in society and why these goals for our practice are logical responses. It was the Frankfurt school in the early 1900's that called modernity into question. The enlightenment had as its goal that we would usher in a modern world in which science and the logic of rationality would mean the good life for all. Over time social life would so improve in quality that we would end poverty and oppression so that all human beings would enjoy a quality of life hitherto unimagined.

The group of intellectuals who made up the Frankfurt school questioned those goals. In the name of science and rationality, the world of modernity produced fascism and the holocaust on the political right as well as Stalinism and the gulags on the political left. It was clear to these intellectuals that science had produced scientism and rationality had produced irrationality. Science was based on prediction and the prediction model, when applied to the social sciences, was inexorably leading to a technical rationality which was morally bankrupt. They saw us becoming a one dimensional society. If the language of prediction is flawed, how can we find a language of possibility? This has been the central project that has challenged contempory intellectual thought and I believe it is the central challenge to university adult educators today. What is the responsibility of extension? Is it to promote the goals of scientific rationality? Or is it to provide ideological space so that Canadian citizens can participate in making history through a language of possibility?

But you argue, we have moved beyond holocausts and gulags, surely you can not mean that science and its technology is bad. We travel in space; our world is a marvel of communication; technology has made us a global village. This is possible because of science. And you are right to point out that science and technology has given us a lot--it is amazing what resources have been unlocked with the key of scientific inquiry. But most of us would agree that modernity has come with a high price tag in terms of our natural resources and that it's benefits are concentrated on a small portion of the world's citizens. In fact most people in the world live a life of poverty and enpoverishment. Millions are hungry, thousands die of starvation, and thousands more children deserted by their families roam the streets as little more than animals in the cities of Latin America and Asia. Even here in affluent North America, there are the homeless, the alienated, and those whose hope is limited to the next meal or the next night's sleep.

It is not only the violence of overt war that we must consider but it is also the covert horizontal violence which causes life expectancy among one group to be over 70 and to be less than 40 in another. Horizontal violence is that violence which a group feels when your infant morality is higher, you live shorter lives, you have less education, less medical care, less hope, less political freedom than other groups. Horizontal violence is when you do not control your own environment or your own destiny or when in fact you feel powerless. This results in the chilling of the spirit, alienation, and despair. We experience inequality and injustice.

Most of us, I think would agree that the distribution of resources in this world is less than equitable and would agree that the picture of horizontal violence I have just painted is abysmal and that we collectively regret that people live in such situations. What we might not agree on is who or what is responsible for these contrasting conditions. Nor would we probably agree that there is a much subtler side of this violence and it exists right in the fabric of the society in which we live where people are not hungry, on the average live longer lives, and have health care. Let us explore both of these ideas.

The first question is the equity issue. Twenty-five percent of the world's population in industrialized nations consumes 70% of the world's resources. The world's populations is expected to double to nearly 11 billion in the next forty years and most of those born will be in poorer countries. In the last thirty years the poor have gotten poorer in those countries. In 1960 the average income disparity between the richest 20% of the nations and the poorest 20% of the nations was 30 to 1; today it is 59 to 1. Thus we live in a world in which there is a widening gap between rich and poor nations, an exponentially increasing population growth with the most growth being among the poor nations, and with an increasing need to utilize world resources to sustain life. Less than one-quarter of the present population ulitizes almost three quarters of those resources; the remaining three quarters of the people covet this life style and clearly this jeopardizes the resource base needed to sustain it.

If one believes that these progressive distortions of resource allocations are directly related to power relationships then you would be in agreement with me. We who "have", have power; those that "have not" appear powerless. At least, until there is no hope and nothing to lose. Then those without hope rebel and we who are in power revert to overt vertical violence (police action or war) in order to maintain social control in lieu of covert horizontal violence.

We in this room know the situation I describe and if there is ignorance of the problem then it is an ideology of ignorance. For only if we choose not to understand can we keep the rhetoric or illusion of democracy and shared power while we exploit a system which results in violence and death of others just as horrible as a holocaust or a gulag. My privilege becomes their pain. And these asymmetrical power relationships reproduce themselves and we can see that evidence as we spend ourselves into oblivion to make weapons of war while inequity reproduces itself within the structures which insure us privilege. We are not acting responsibly globally.

The second point which I wish to explore is the issue of the quality of this modernity in which we who are privileged live. Again we can be informed by those theorists from the critical tradition established by the Frankfurt school. If science and rationality have produced modernity as we now know it, what is the quality of modern life? Are we more free? Are we more equal? Do we enjoy a more emancipated critical mind? Do we develop social goals to insure growing equity within our societies? Who profits from our educational endeavors? What is the role of universities in the society? And what role do those of us in extension have as we extend the university to the people? To whom do we extend the university? Are we promoting social democracy? Who profits from what we do? Who loses? Who makes decisions in these processes?

I want to make the argument that the university has the capacity for increasing what is called the "civil society." The civil society is the development of the infrastructure within a nation which mediates between the state and its citizens. A strong civil society, which promotes the full participation of its citizens, ensures that we strive towards a participatory democratic goal. It counters the development of a civil society dominated by the powerful interests of the state and those citizens representing a dominant cultural majority. It prevents the marginalization of less powerful "sectors" be they based on race, ethnicity, gender, or social class.

To be democratic we must facilitate those who are marginalized to gain the right to be at the table making decisions; to present the knowledge of the "have nots" in competition to the official knowledge of the "haves." Unfortunately, what we see today is that we have allowed technology to foster unbridled commodity growth and that we are less free because our lives have been commodified. Our entrepreneurial spirit is one of the "bottom line" ---profits. Profits for whom, you ask? I say profits for those few who access power, who make the decisions, who often are willing to rape resources and ravage people for more power and more profit.

Education is increasingly the hand maid of "work" and is continually being reduced to deskilling worker's in order to, increase their efficiency in moving "pig iron" as the originator of scientific management demonstrated to us a half century ago. Fredrick Taylor, demonstrated how and invited us as educators to become complicit with those who are exploitative by focusing education on making workers effective and efficient. We do this by rewarding them with a commodified life in exchange for their skilled artisan abilities and control over their work life. Or we provide welfare to those unemployed to insure the consumption of commodities we produce.

It is my contention that the North American civil society, though more flexible than those in the poorest of nations, is fashioned by the dominant culture and controls the society by its hegemony. This hegemony blinds us to our own lack of control over our own lives. If we are poor, it is our fault? To be white and European is to be preferred and even in a legally bilingual country, English is the dominant language in practice. We accept the social construction of our society by those who through images and language want us to accept this bottom line mentality, not only for our work but for our life space. As Jurgen Habermas has said, technical rationality has colonized our life world.

In summary, I have argued that we must think globally. First, we must see that our use of resources has effects on others in other parts of the world. Thus, I question technological expansion which has not been critically examined. We must move towards sustainable development for all nations. I have discussed the related concept of horizontal violence whereby our appetite for material resources and collection of wealth places us in a power relationship with other nations where we protect our interests through exploitation or horizontal violence. I question our morality as individuals and as a nation on this point. I argue that our everyday practice either endorses or counters this national stance. We cannot be neutral. Second, I have argued that we ourselves are not free. We have been commodefied and we buy into an alienating practice because we do not critique what we do. Our practice is reduced to techniques. We serve industry by delivering to them compliant workers trained to be efficient producers. I conclude that we make daily decisions which incrementally and adversely affects the poor in other as well as our own countries.

What does all this mean to us as extension educators. At times we get so busy with "cost recovery" that we don't stop to reflect critically on that term and its relationship to bottom line mentality. Do we take professionalism as a given in our society and find that we are uncritical and unaware of the problems of professionalism? Can we vision a deprofessionalized society? Do we believe that people within any social class can produce knowledge or do we believe we have the experts in our university? Do we think that indigenous people have a unique way of viewing the world which does not depend on rationality and therefore they have much to teach us? Would we organize a conference on indigenous medicine so we could reclaim the healing knowledges of native people so we could learn from them? Do we believe that service to the community is a function of the university and, if so, do we define our role proactivly and with vigor in the maelstrom of university politics? Or do we quietly take a second row seat because we actually do not believe we are central to the university mission.

Let us critique this notion of entrepreneurship. Its a term from business; it foster competition not collaboration; it really means that we are expected to "make money" for the university. It marginalizes our educational mission and reduces us to a profit center in a not for profit institution. We begin as a first step to give priority and energy to organizations with money. Soon we begin to talk of emancipatory programming as "loss leaders." This use of a community action program as a token effort for poor people in our arsenal of activity is a great idea. It helps to legitimate our mission statement but doesn't interfere with our strategic plans. We sell out our passion for equality, fairness, justice, struggle for a code of ethics which finds rational safety in professionalism but is irrelevant to challenge those hegemonic forces which enslave us in our practice.

We must jettison the rhetoric of technical rationality which gives us language to inhibit us from critically reflecting on our practice. We must build alliances with our communities and develop an emancipatory language to design and critically reflect with them on the results of our programming.

At Northern Illinois University we had an extension program which served the training needs of some 3000 teachers of literacy, adult basic education and GED. This grant grew to be worth $350,000 annually and we held it for ten years. In the end I came to see the hypocrisy of our work. We were told at first indirectly and then directly that we were not to engage with community based programs, that we were not to engage in action that questioned the implicit, if not explicit, policies of adult education then extant at the state office. As long as one used the language of deficiency e.g., students had poor self concept, were educationally disadvantaged, or poorly motivated and the language of accountability, e.g., this many were removed from the welfare rolls, this many contacts were made with business, x number of teachers have been trained we were fine and told we were doing a good job. If we deskilled teachers this was not an issue, it was never measured. If communities were discouraged from establishing human scale community controlled programs because we favored publicly supported institutions who were at time bureaucratic black holes, this was not an issue because we privileged public institutions for receiving both public funds and services. We were not paid to cause participants to think, to say nothing of thinking critically. We ran a program for those "most in need" and we did very little to develop programs that allowed people to empower themselves so that they were not "most in need." In fact, I would argue we perpetuated that need.

Now we do not have those outside resources but we have programs that are designed to develop critical thinkers and critical practice. We have partnerships with community organizations and with educators doing similar works in Africa, Asia, and Latin America. We have democratized our practice and in the process have matured and learned from our participants and our students. I feel like we are making history and helping those we work with to make history as well. Recently sixty African American graduate students from our program came together to define their own agenda for research in adult education. They will meet this fall with African American community based practitioners to get their ideas on what they think should inform their research agenda. The energy from this group is astounding and this group would not be in the university if we had not stopped putting our energy into funded projects which were organized to strengthen the power relationships then in place.

For me there is no "bottom line" -- it is the wrong discourse. My discourse is participatory -- it is democratic -- it is energizing because it is liberatory. And now I ask you about your discourse, your language, your practice.

People from all parts of the world still talk about Antigonish and the amazing work of St. Francis Xavier's extension program in Nova Scotia. A recent book in the United Kingdom labeled Antigonish as a model for us to follow in the 1990's. A 1990 book **Knowledge For The People** edited by Michael Welton, describes exciting adult education programs developed in Canada which are still discussed because they were creative and effective in giving voice to the people. How will history treat your work?

We live in a time of sharp changes in the world order and a time of intellectual ferment in which our own survival and the type of existence we will lead is being questioned. This is a time of opportunity--a time for creative programming. The Extension program of Newfoundland Memorial University, before its demise, experimented with narrow casting in a community development project in a small town in the province. It awakened a critical and emancipatory spirit in that community and we do not yet know the end results of that awakening. But if that community continues to take collective charge of its life and makes its own history it will be because university extension helped them gain a critical vision which is now their own. They do not now need the extension educator and this is the ultimate success.

I encourage you as Canadians to work towards that critical vision for yourselves. You have a legacy in Canada of progressive and creative leadership. I urge you to continue that legacy of program exemplars such as Antigonish and the creative leadership of persons like J. Roby Kidd and Father Moses Coady.

For presentation in the Keynote "Debate," Thirty-Ninth Annual Meeting of the Canadian Association for University Continuing Education (CAUCE), June 11, 1992, at Regina, Saskatchewan

AMBIVALENT ACTIVISTS, UNEASY ENTERPRISERS -- AND THE SEARCH FOR TRUTH

by

Milton R. Stern, Dean Emeritus
University Extension, University of California, Berkeley

This keynote is listed as a debate -- either/or -- that is, that the people who do continuing education in universities should be either activists or enterprisers. Yet, if we examine the topics for the next few days, the program that follows more reasonably and logically indicates that both are possible and interconnected. Let me go a bit farther to say that no matter what your set of social goals, presumably always based upon a philosophy of continuing education and considered in the light of university mission, you must be an enterpriser in continuing education.

Such mission statements do not make reference to "enterprise" as a goal. You may equate enterprise with the idea of seeking profit. But very few universities have been organized as profit-seeking corporations. None, to my knowledge, has succeeded. The idea of profit (or loss) is antithetical to the ethos of higher education. Social activism is an expression of a philosophic position, while entrepreneurship is a skill, indeed, one that we all should have, just as successful university researchers in all fields aggressively pursue grants. Isn't that enterprise? And don't all activists, successful or not, deploy marketing skills in support of their points of view? Thus, it seems to me that the framework for this "debate" is extremely fragile. It may even be an example of an as yet unnamed fallacy that we might call the fallacy of the inclusive muddle.

Ambivalent Activists, Uneasy Enterprisers

I can think of some notable recent examples of assertive activists in my country (and perhaps it is evidence of our national parochialism that I have no Canadian examples to offer). Their enterprising skill combined with passion to bring them fame, and more important, success to their movements. Let me name a few: Martin Luther King, Jr.; Caesar Chavez, Saul Alinsky, Myles Horton. They were all (in the case of Chavez still is) engaged in community development, the heart blood of much of the adult education of the 1930s, and that continued through the 1950s. Their enterprise extended to gaining support, financial support, for their different agendas. They helped change the social landscape of my country in our time. Was it social activism or enterprise? Change the conjunction -- social action and enterprise. Milton (John, that is) was right: a fugitive and cloistered virtue doesn't get you very far. You can't really be an activist in whispers.

Having said that, let me go on to what is really on my mind, perhaps revealed in my title for this talk: "Ambivalent activists, uneasy enterprisers -- and the search for truth." Now that last, I agree, is rather grand, perhaps even grandiose. I could have phrased it as "what we should do now." But you're going to be talking about doing -- after all, you are continuing educators, and if we are true to our purpose as university people, perhaps we can reduce ambivalence and unease.

This is a keynote, so let me sound it: I'd like to stress our role as members of the academic community as we plan continuing education programs in the immediate future. In my mind, at least, the idea of debate is irrelevant and can only have meaning if we equate entrepreneurship with vulgar greed as opposed to high-minded morality. Greed certainly exists in our world, but it isn't elevated to the role of being a point of view in higher education, save perhaps, with a proper veil of hypocrisy, by a few among the cruder professors of business.

My agenda as a continuing educator includes the teaching of marketing and business skills, but I have sought in my role over the years to emphasize a catholic approach to programming, one representative of the university in which I have served. There is more than social activism to be developed in continuing education curricula, but they certainly include learning that falls under the head emphasized in our conference, programs related to social action. So let me talk to such issues; they are part, after all, of my own history. And I believe continuing education can once more serve in emerging problem areas with more prospect of being effective.

The Uses of the Past

Our discussions in this conference are against a backdrop of earlier days of this century. Recent events in my country reinforce that opinion. The level of violence that emerged in Los Angeles and other cities in the wake of the acquittal of the four policemen who beat motorist Rodney King, and were videotaped in the act, are expressive of outrage and more, of social and ethnic conflicts with roots in poverty, despair, greed, and prejudice, and perhaps above all, in the indifference of the haves to the plight of the have-nots. Granted that the rise in poverty in the U.S. over the past 15 years results from the failure of the federal government to support programs for the poor, the unrest that took place in Los Angeles is going to be followed by more of the same.

We must accept that, owing to multiple causes, social unrest has become a world-wide matter. Toronto could blow tomorrow, as could

Beirut again, and Mecca, and dozens of other places in the world where people live together in uneasy community. The problem of ethnic and religious conflict, rooted in the combination of poverty, lack of education, and also tyranny and terror, is pervasive; unrest is not limited to English-, French-, or Spanish-speaking North America. When I was writing this speech five weeks ago, I saw a photograph of a burned-out shopping center in the New York Times. Until I looked at the caption, I thought it was Los Angeles, but no, it was Sarajevo. Is that in Yugoslavia still, or is it Bosnia, or ...? You can't tell the players without a score card, and you can't tell the country even with a caption.

All of this sends me back. Jogging my memory, I recall the Veterans' March on Washington in 1931, the BEF (Bonus Expeditionary Force). They camped peacefully enough in the District to demand passage of a bill granting them immediate payment of the WW I bonus they had been promised. They created a shanty-town on Anacostia Flats, the southeast outskirts of the capital, a collection of tents and huts immediately called Hooverville, in sardonic recognition of the thirty-first President of the United States. The veterans were hungry, and the plumbing was inadequate, and Mr. Hoover was not pleased, so after a somewhat tumultuous interval, the troops were ordered out to evict the squatters.

I have a clear recollection of another N.Y. Times photo, indeed of the very inventor of the photo opportunity, an evening flashlight shot of the then Chief of Staff of the United States Army, General Douglas MacArthur, leaning against a low wall, in tailored jodhpurs, crossed legs in beautifully polished boots, complete with swagger stick, sipping coffee as he directed the military in putting down that particular demonstration of the homeless. What does the Good Book say? "Ye have the poor always with you (Matthew 26:11)." Well, perhaps it is thus ordained, and perhaps, even as we meet, more are being added to the ranks, but we'll get to that in a bit.

I first lectured in an adult education class in 1933 in a community program in Union City, New Jersey, then as now one of the drab, undistinguishable towns, without intervening vegetation, just across the Hudson River from New York City. Now largely Cuban and otherwise Latin, then it was mostly populated by immigrant Germans, Italians, Irish, and Eastern European Jews. It was the middle of the depression, the Great Depression, and my elders were interested in all sorts of possible remedies for the disasters that were afflicting us. It was a voluntary discussion group, in which by adult sufferance I was permitted to participate. When nobody else was willing to take on the subject of Technocracy (did you ever hear of Technocracy? -- a kind of engineer-based fascism, perhaps a version of Plato's Republic as presided over by Ross Perot), I volunteered, and my elders, gulping hard on democratic principles, allowed me to take the lead. It was the very first time I'd even come close to teaching, and I didn't acquit myself very well, but the advantage of a discussion group is that it contains people who like to talk (else why join?) and they'll take over, even if, maybe especially if, they haven't read the background material.

Once again we are in a depression, although we are assured these days that we're coming out of it. On the other hand, back in the thirties, the basic index of whether times were getting better or worse was the level of (un)employment. One of the odd features of the present situation in the United States -- is it the same in Canada? -- is that we're given optimistic statements, but not frequently based on statistics reflecting higher employment. On the contrary, we're confronting a situation which has developed over the past forty years or so, in which millions and millions of jobs have disappeared entirely owing to automation.

Automation was a worry of the late fifties, but, after its fifteen minutes of fame, it went underground as far as the media were concerned. Yet, inevitably and remorselessly, it has converted the manufacturing economy to factories that function with the work of very few human beings. Automation, supplemented by computerization and robotization (what The Economist of London has called "steel-collar workers"), has effectively reduced blue-collar employment, not only in our two countries, and in the past decade, on an accelerating basis, has wiped out millions of white-collar jobs as well. Machines are replacing people in both middle- and upper-level management -- and the process will continue. That's what's meant by structural unemployment. These millions of educated workers and professionals, like assembly-line workers before them, are now becoming permanently unemployed.

A corollary of this phenomenon, of course, is that these still-to-be-counted men and women have been graduated from our colleges and universities with the expectation of upward mobility as a consequence of achieving their degrees. That has been the propaganda of higher education for most of the present century. With industrial downsizing on a grand scale, one supposes, we may see a toning down of that approach. But I'm not at all sure that universities will be able to respond quickly -- or government, or whoever. God save the mark, it may be up to us, offbeat, marginal continuing educators, to pick up the slack, take on the role of social salvage experts to develop programs for this group. If not now, when? If not us, who? And I ask you, shall we call it social activism, enterprise, or common sense?

What Is To Be Done?

I offer the foregoing as my initial consideration of the assigned topic. It is clear that the notion of social activism as helping the poor, and particularly through education, is not the only approach now needed. In the present as in the past, the poor, whether in Victorian parlance they be deserving or undeserving, need education, continuing education. In the present, however, we have to extend our educational concern to the growing group of the well-educated poor. Also, we must convert our institutional peers to more thinking and more research about the changing face of work, to the dangers implicit in the structural causes of unemployment. Much of such research is done in universities, but it tends to be inert. There is an academic deformation, I'm afraid, which seems to argue that the academic solution to a problem is to define it, and that's it.

In any case, in my country -- I do not know the parallels in Canada -- we will not, I hope, ignore the remedies of the past; indeed, they are now being dusted off and put out for show. I mean, of course, the New Deal legislation of the thirties, even -- let us be fair -- some of the measures originating in Mr. Hoover's sad administration, and I mean, naturally, some 35 years later, President Lyndon Johnson's War on Poverty.

The present? In a withering editorial last month, the New York Times spoke out against what is called "The War Against the Poor." It pointed out that Lyndon Johnson's War on Poverty helped cut the poverty rate nearly in half. "Such poverty programs, along with a healthy economy, brought the poverty rate down from 19 percent in 1964 to 11 percent in 1973." And the editorial said simply, "Instead of blaming poor people and the cities that try to help them, Mr. Bush might try to find compassionate solutions."

But I do not think it enough merely to update past remedies. The times, alas, call for more drastic measures. But what are they? Will social activism, full of heroic passion though it may be, suffice? Activism, without sober thought, is self-indulgence, just as unsavory as entrepreneurship, merely for the sake of profit. Can continuing education help? What are the difficulties?

Foremost, it seems to me, is a cloud still no larger than a man's hand, but on the horizon: If the educated become disillusioned, what may we expect of the still uneducated, already alienated? Is downward mobility inevitable in our developed societies? For reasons we think we know, the Soviet system has collapsed. What about developed countries in the democratic model, whether constitutional or parliamentary? France, Britain, Germany -- are they immune from collapse? I repeat, can continuing education help? My tentative answer is: Not much, until we know a great deal more about the world we live in. We have a great deal of our own continuing education still to do. May the Almighty grant us a reprieve, enable us to engage on our own work-study program, to do the curriculum development, to market the courses we plan at the same time we study diligently to meet the requirements of this dangerous new world.

I believe in being practical; thus, let me return to the theme as put in the first place. What do we as continuing educators actually do? Most of us are a mixed bag of administrator *cum* programmer, that is, curriculum developer. Some here are professors of adult education, and they speak with the authority of assessor perhaps or observer, but if I may be permitted a shocking cliché, they don't have to meet a payroll, they are not obliged to provide a surplus for their parent universities. Programmers do. Like it or not, that is the way it is.

There may be a few enclaves in Canada where public money supports a small percentage of the costs of instruction, but that won't last long. Based on evidence all around us, those few favored continuing education schools will soon join the larger group, which is expected not only to support itself from fees (and maybe a few grants here and there) but to provide a surplus for the use of the parent universities. It behooves us in both our countries to make a complete study of what our individual continuing education units contribute annually to their institutions. To have that data on an international basis might be sobering (or cheering) for us, but it also might be valuable propaganda to the institutional leaders to whom we report, being also valuable information for them in their dealings with public funding sources.

No matter what in our academic hearts we declare to be our proper program goals, our curricular purpose, whether activist to help the poor, or activist to do lots of things; whether to respond to the expressed need of this or that professional group or particular community group; whether we are doing broad-gauged public service or simple extension of credit instruction in a part-time evening frame, we must still do the marketing job required of us to survive, and more, as I've indicated, to provide a surplus for our masters.

Beyond that reality, one should also consider the varied mores of faculty. Specifically, most academics, specialists all, tend to patronize, if not downright disapprove, both social activists and enterprisers. The closeted scholar could care less about the alleged debate upon which we have embarked this morning, unless, perhaps, we were to couch it in terms of highest abstraction. Of course, I'm speaking of the humane disciplines. Some professors of business and engineering enjoy teaching for continuing education classes -- if the price is right; and of course there are members of the professoriate who profess activism as their mission. The university is an open arena, and we all speak for it in a grand chorus, not always in tune or hearing the rhapsodic high notes of the first tenors.

Years ago, I gave a paper entitled, "How to Walk in the Market Place and Keep Your Academic Virtue." I think that applies here. As I said at the outset, I believe that activist programs on behalf of the poor are a reasonable part of the continuing education enterprise, but they are not the only part. To believe that is destructive of the whole. In the near future, in the light of catastrophe now and to come, I believe that programs of social activism will be easier to develop, that funding will be more readily available for them. But if we think of the enterprising spirit as hostile to such work, we are wrong.

Finally, Mr. Chairman, I have claimed over the years that in our work in continuing education we conduct schools for optimists. If you are depressed by what I have said, don't be. We are building for the long future. In the war against ignorance and its excesses, we face stubborn resistance, and no instant achievements are possible. This is why I believe that the successful activist in continuing education must be a successful enterpriser as well. Without the first we lose our souls; without the second we lose our jobs. We need both.

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MRS/KE
May 12, 1992

OUR ROLE AS CHANGE AGENTS

Timothy Pyrch, The University of Calgary
Albert A. Einsiedel, University of Alberta

As university continuing educators, we regard ourselves as change agents. We follow in the tradition of Ned Corbett of the University of Alberta, Moses Coady of St. Francis Xavier, William Baker of the University of Saskatchewan and Tony Karsh of the University of Calgary. Memorial University of Newfoundland has a glorious reputation as an institution committed to social action through community development. Universities in Quebec have long contributed to l'animation sociale. Historian Michael Welton (1987) has written about a liberatory tradition in Canadian adult education. Recalling these facts is comforting to those of us working to transform society.

Core Values.

We are committed to mobilizing Canadians to take direct action after critical reflection to transform our society from a competitive aggressive one into a cooperative peaceful one. This praxis is a cornerstone of the continuing education practitioner and scholar. As change agents we seek a balance between entrepreneurship skill and social activist orientation - this aims to challenge the oppositional arrangement of these ideas exemplified in the theme of this conference. To us, activism means change through critical learning, reflection and social transformation. Likewise, entrepreneurship means ethical risk-taking applied to educational business ventures.

We see our world holistically where all things are related in some way to each other. This may demand an interdisciplinary approach to our work as programmers as we look to recruit resource people committed to this view. Or perhaps a transdisciplinary approach as Max-Neef (1991) suggests:

> Transdiscipinarity is an approach that, in an attempt to gain greater understanding, reaches beyond the fields outlined by strict disciplines. While the language of one discipline may suffice to describe something (an isolated element, for instance), an interdisciplinary effort may be

> necessary to explain something (a relation between elements). By the same token, to understand something (a system as interpreted from another system of higher complexity) requires a personal involvement that surpasses disciplinary frontiers, thus making it a transdisciplinary experience (p. 17).

Personal involvement is determined by one's world view or vision, some idea of what our society might be. We look to facilitate the globalization of university curriculum and subscribe to the notion of 'thinking globally, acting locally.' Think about the rainforests but act to save our boreal forests. While doing so, we have to encourage each other to participate fully in our democracy while realizing that the concept of participation is a complex and sometimes contentious one.

We are aware that activism and advocacy, what we do as change agents, are not what universities normally champion much less reward. For most of our colleagues in other faculties and departments, such activities would fit under 'community service' which is little valued at annual report time. For us in continuing education, however, community service is an important part of programming. Our marketing strategies include a range of activities in the many communities we serve from energetic support of chambers of commerce to volunteer work with churches, community groups and professional associations. We build constituencies of support for university continuing education by so doing.

A few examples of programming related to activism and advocacy may demonstrate how deep seated these activities really are in university continuing education. Many of us do development education that emphasize social justice, peace and quality of life; literacy programs that open the learner to a world of ideas; consumer education that safeguard consumers from unscrupulous merchants; environmental studies that promote wise use of resources and protection of our natural and cultural heritage; health and wellness studies that emphasize physical, psychological and spiritual well-being; global coherence that promotes global understanding and cooperation; participatory action research that empowers communities to become more self-directed; peace and conflict studies that increase our appreciation of life, harmony and cooperation; leadership programs that build leadership skills needed to transform organizations and societies; government studies that promote good government practices; and, women's studies that help women empower themselves. These examples suggest there are more activists and advocates in continuing education that we might have expected.

Balance Between Entrepreneurial and Activist Values.

Effective activists make good entrepreneurs and vice-versa. Both are usually results-oriented, driven, action-oriented, relentless, enterprising, spirited, energetic and efficacious. Matching charismatic activists/advocates and efficient entrepreneurs (business-minded programmers) can also produce similar outcomes. This is a valuable guideline when recruiting advisory committees, setting up conference planning committees and selecting seminar speakers.

We subscribe to a societal marketing orientation meaning that our main task "is to determine the needs, wants and interests of (our) consumers and to adapt (our) institutions to deliver satisfactions that preserve or enhance the consumer's and society's well-being and long-term interests" (Kotler and Fox 1985, p. 10). This orientation is a blueprint for us as entrepreneurs and social activists. Some examples from our practice might help. The important question is, how can we make money while working for social change? We can think of at least five ways from our experience.

Five Ways to Balance Activism and Entrepreneurship.

*Offer regular courses through continuing education with a budgeting strategy that keeps the fee as low as possible but high enough to generate some income. The challenge is to attract people with social change inclinations, many of whom have limited funds (e.g. NGO's, volunteers, community developers, popular educators). This approach was used to establish the new Global Coherence programming area at the University of Calgary. There are other useful tactics, such as the programmer doubling as instructor and eliminating the instructional fee. This enables one to run courses with low enrollment until a market is established. In addition, try to generate a surplus whenever possible to cross-subsidize deficit-producing but worthy programs.

*Use the conference method as a regular way of attracting large numbers of people to one event. This is an efficient and effective means of exchanging a huge volume of ideas among large numbers of learners. It is an opportunity to combine like-minded groups to maximize efficiency of scale and synergy, while still maintaining the integrity of each sub-group. Conferences should be more than just a gathering of convenience; they should attempt to integrate, synthesize and facilitate the convergence of ideas. There is the possibility of having the proceedings published, thus increasing the benefits of the conference to secondary audiences. Proceedings may also be a source of revenue.

Many spin-off benefits can accrue to university continuing education and to the university as a whole as a result. The University of Calgary held a world-class conference on participatory research in July 1989. It focused on a major new strategy for social transformation. This event helped to establish the credibility of the institution to engage in cutting edge international development work. The Division of International Development at the University of Calgary was created a centre of excellence by the Canadian International Development Agency the next year.

*Organize support from other faculties and departments. Find out who wishes to speak out on controversial issues and recruit them as guest lecturers either for a modest fee or as a public service. When introducing these speakers, tell the audience how the subject impacts them and encourage them to do something about it directly.

*Arrange for yourself to be seconded to other university units to perform social change activities. This enables us to perform our social change role while generating some income for the continuing education unit. In similar fashion, we can function as consultants off-campus and direct our fee back into the unit. Similarly, teach a graduate course on your favourite subject and direct the fee the same way.

In a general sense, these activities strengthen horizontal (inter-departmental, inter-agency) linkages, networks and strategic alliances, enhance mutual understanding and inter-agency communication, create opportunities for future cooperative programs and create opportunities for personal and organizational growth.

*Be on the lookout for grant funds to support your creativity. Seek sponsors, patrons, donors and other funding sources who are prepared to support the program ideals and/or the critical process. For example, we ran a workshop on 'indigenous knowledge and the environment' at an Indian reserve in central Alberta for a relatively low fee. This was possible because of a grant of $4000.00 from a Further Education Council.

Conclusion.

These examples in themselves reflect an entrepreneurial flair. They are creative, high energy driven, sometimes risky ways of recruiting resources for the larger cause of arousing critical awareness leading to social action. One final point may now be obvious. Our role as change agents is much easier if we have allies in other institutions. The authors of this paper share many ideas and aspirations, and do what we can to mobilize university resources to transform society from a competitive aggressive one into a cooperative peaceful one.

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Entrepreneurial Education - A Paradigm Shift*

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Abstract:

The role of adult education in this country has largely been influenced by the historical development of Canada as a country. Ethnic diversity, geographical barriers, an economy based on primary resources, and a decentralized educational system have all contributed to an adult education system that has focused on social development. Only in recent times has this changed. Adult education has now become a profession and must, by necessity, become more entrepreneurial as it develops a business approach to program delivery.

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It is difficult to imagine that anyone would dare to ask the question "Is the continuing educator an entrepreneur or a social activist?" I am sure that no one would have even thought of the question a decade or more ago. It was generally accepted that the primary role of the adult educator was that of a change agent. This was particularly true in Canada. As Selman and Dampier (1991) suggest, Canada has, from its very beginning, had some form of adult education.

There are several reasons why adult education has been prevalent throughout Canada's history. Probably one of the most significant reasons for the need for adult education was that Canada has an extremely diverse pattern of ethnic settlement. While immigrants from England and France were clearly in the majority, the large indigenous population already established, meant that there were three very different cultures attempting to coexist. Soon after, large numbers of other immigrants arrived from various countries in Europe and Asia, and to a lesser extent from Africa and South America. This diverse population led to the need for a "melting pot" system which could foster cooperative development. Indeed, few countries in the world have had to face this type of situation, especially in a very short time period. What resulted was a need for some form of social integration which could develop a community feeling and thus provide order and direction to the developing society.

Another characteristic of Canada which has influenced adult education is the topography of the country. The sheer size and diversity of Canada created a rather widely dispersed settlement pattern. Most of these communities relied upon primary resources such as agriculture, fishing, forestry and mining. Because of the distance between communities a certain degree of self sufficiency was required. This in turn required some form of social infrastructure which was needed to ensure that all segments of the community would be served. The adult educator then became an activist by enhancing community development activities.

A third factor that has had a continuing affect on adult education in Canada is the typical "Canadian government philosophy". Historically, Canada has believed in federalism. In Canada this has meant a federation of areas cooperating to build and maintain a nation. The primary reason for the formation of this type of relationship was that the "Fathers of Confederation" recognized the difficulties that existed in attempting to centralize all functions in a country that was so large and divided by natural geographical barriers. One must give credit to Sir John A. MacDonald for his realization that the railway was essential to link the regions of the country.

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* This paper was written by Glen Hass, Director of Professional Development and Community Education with the Extension Division, University of Saskatchewan and presented at the 1992 CAUCE conference in Regina.

At the time of Confederation, a great deal of care was spent identifying what services could best be managed centrally and which should be maintained at the regional (provincial) level. Under the Canadian Constitution, education was assigned as a provincial responsibility, a decision that is still closely guarded by provincial governments today! The result of this has been a rather clearly defined formal education system within each province but the field of adult education which tends to be less formal, has had to resort to a much more informal delivery system. This has often resulted in a lack of funding and lack of continuity.

Another factor that has influenced the role of the adult educator is the economic situation of the settlers that came to Canada. The vast majority of people who settled in Canada were of low economic means. It has often been said that Canada was built with sweat not equity! Because of this Canada has traditionally provided funds for public education. Educational opportunities have been considered to be a "right" because they are funded by the public purse. This has resulted in a reasonably effective educational system. Finally, the rapid change in technology and the resulting effect on society has been a major factor in what role the adult educator has played. Not only has technology created change, it has also facilitated change. As Naisbitt (1990) suggests "Computers, cellular phones, and fax machines empower individuals, rather than oppress them, as previously feared." The result of this is that the adult educator's role as a social activist changes from being a motivator to being a facilitator.

All of these factors have had an influence on adult education in Canada and the role played by the adult educator. It should also be noted that these factors had a collective influence. Widely scattered communities, containing many ethnic groups, most of which had limited wealth and which were required to create an infrastructure intended to serve all in the community. Add to this a harsh climate, a large country with many natural barriers and a decentralized government system, and it is not surprising that historically, those people who were active in adult education, were social activists. They became involved in community development projects, cooperative programs, leadership training, focused groups and special interest organizations. The history of Canada dictated that adult educators be social activists, often receiving support from government.

Canada has gained a world wide reputation for developing adult education programs relating to social and community development as outlined by Selman and Dampier (1991), Campbell (1977), and Kidd and Selman (1978). Numerous programs have contributed to activity broadly defined as community development. The most frequently mentioned projects are the Antigonish Movement, the Fogo Island project conducted by the National Film Board of Canada, the National Farm Radio Forum and the activities of Frontier College. In addition to these programs, two Canadian individuals M.R. Kidd and Allen Tough provided notable leadership both nationally and internationally in the field of adult education.

Another important influence in Canadian adult education has been the Canadian Association for Adult Education. Under the leadership of its first director, E.A. Corbett, CAAE focused on the issues relating to adult and continuing education. CAAE continues to be issue oriented today. However, changes are occuring in the field.

> "It is clear that adult education is predominantly a "reactive" enterprise in our society. It responds to the circumstances and the "agenda" of the community within which it functions. Whereas back in the 1930's and 1940's; the field could be said to have been a social movement, with goals of its own and with a vision of what kind of society it wished to help create, the field has changed profoundly since that time. While there are still sectors of the field which are inspired by those kinds of goals, adult

> education today is overwhelmingly dominated by what has been termed as the service ethic." (Selmer and Dampier, 1991)

This is supported when looking at the changes that have occurred in formal training of adult educators. Before 1950, there were very few Canadian universities offering graduate training opportunities for adult educators. Today, nearly every Canadian university offers graduate programs to the masters level and an increasing number of doctoral programs are being offered. It is also significant that the term "andragogy" has become recognized in relation to a professional status. Knowles (1980), who has published widely, indicated a differentiation of andragogy and pedagogy.

These changes are extremely significant. Adult education has changed from being a process to being a commodity. This means that it now has the potential to be treated as a product and can be subjected to the principles and practices of business. This may be a difficult paradigm shift for many adult educators! Those of us who were born in the time of the depression of the 1930's have probably never taken the time to realize how lucky we are. Those born before that time were forced to face the horrors of war either as a direct participant or as a supporter of the effort on the home front in Canada. We were, however, old enough to have enjoyed the post war boom that brought prosperity and a high standard of living that is without equal. We also witnessed first hand the rapid change in technology which has created a lifestyles of comfort and enjoyment. And finally, we will not live too long. To do so would result in a major adjustment to a new order which will be created by a somewhat different society.

We indeed live in a changing world. Many believe that in Canada, 1960 was the true beginning of adult education. It could be argued that adult education began much earlier. Some would argue that the formation of CAAE in 1935 was the beginning. Some would argue that adult education in Canada started with the "Order of Good Cheer!" What makes the 60's significant is that this was the time when major changes occurred in the field of adult education.

One event that can be identified is the successful launching of the Russian satellite - Sputnik. With this came a sudden awareness of the need for better scientific and technical information. All institutions of higher learning began to restructure their course offerings to accommodate this need. As well, the federal government made enormous contributions to adult education. As Selman and Dampier point out:

> "The character of technical and vocational education has been transformed by a great infusion of federal funds, as well as by the decision taken in the sixties by the federal authorities to move into the direct provision of vocational and technical training, rather than leaving it to the initiative of the provinces" (p. 68).

This was also a period of prosperity in other sectors. Industry, institutions of higher learning, and government experienced major growth. This resulted in the development of special programs to train adult educators, new facilities to deliver the training and to facilitate adult learning, and various programs directly funded to provide adult education.

But times have changed! Plentiful government funding is no longer available and while one should not attribute all changes to shortages of funds, this situation has caused other changes.

One major development is the increasing trend toward privatization of many services. This trend is also prevalent in adult education. Professional adult educators operating independently or within an institution have shifted funding from the public purse to the user. This has had an effect on adult education. Selman and Dampier state:

> "With increased professionalization and institutionalization of the field, adult education is seen increasingly as a service to individuals rather than a force to shape the nature of the community" (p. 63).

Another trend is the downsizing within the public and private sectors. As is often the case, the human resource development and training positions are eliminated first. This along with the increase in the number of private trainers has led to an increase in contracting of services for human resource development and training. This relieves the organization of any obligation to permanent employees who would normally provide those services from within their organizations.

Other positions within organizations, both public and private, have been subjected to the downsizing trend as well. These tend to be in the area of high specialization such as marketing, promotion, special skills such as systems development, and upper management. Again, these roles are increasingly being filled by using contracted professionals who have the necessary expertise. Alvin Toffler (1971) refers to this as the "rent-a-person" system. He points out that Hertz and Avis have done well with this type of philosophy for many years!

Governments at all levels have become concerned as a result of the negative image generated by reduced funding. The flow of funds has changed dramatically in the past few years. Traditionally funding flowed through various levels of government eventually ending up with the targeted group. While this may not have been the most efficient system to deliver funding, it was a common method and did facilitate a relatively straight forward "paper trail" should the need arise. The drawback, however, was that there was very little profile for senior levels of government and many recipients were critical of what they perceived to be no funding when, in fact, the senior governments provided most of the money. This problem has resulted in a change of the system for dispersing money. The policy of governments now is such that channel funding is made directly to the recipient and care is taken to make sure that those concerned, realize who is providing the funding. One example of this is the most recent policy for distribution of funds from Canadian Employment and Immigration which provides funding directly to training groups both public and private. Finally, the workplace itself has changed dramatically. Organizations are flatter, more mechanized, and more employee oriented. The increased use of robotics and computers has resulted in a reduced need for training in basic menial skills but an increase in the development of human relation skills such as decision making techniques, communication and literary comprehension. The social structure within the organization then changes. The "boss" becomes a coordinator and the "workers" become facilitators.

So what does this mean? Will there still be a need for social activism? What will facilitate social change? Undoubtedly, there will always be societal changes. These changes will be brought about not by the practicing adult educator in the role of social activist but rather by the individuals who are directly affected by the changes.

The adult educator of the 21st century will be truly a professional. Someone who has the training and ability to deliver a product called adult education. This product will have a recognized value and will in my opinion, be in demand. They will function like other professionals - doctors, lawyers, engineers and accountants. It will be a fee for service based on a professional product.

And why will this happen? It will happen because there will be a private sector who require adult education training so they themselves can improve their skills. The "trainer of trainers" concept. They will be prepared to pay for this training.

The following points relate to trends and issues covered in this paper.

1. There will be an increasing number of individuals who are professional adult educators and who will provide services through contractual arrangements. A concept of "Have skills - will travel."

2. Professional adult educators will require a certification system to ensure competency. They will demand that learning opportunities be made available and that universities and other institutions of higher education who deliver professional training courses, develop an integrated system to facilitate credit banking, credit transfer and certification information if not actual control.

3. Universal pension plans and mutual investment opportunities will become common place to accommodate the independent professional.

4. There will be a shift from government driven social action programs to individual and special interest group action. They will decide the skills needed and obtain the required assistance from the adult educator. Concerns for the environment, for quality of life and an increasing awareness for racial understanding will fuel this type of action.

5. Rapid advances in technology will facilitate adult education on a global scale. Much of this will be coordinated by the private sector with little government and perhaps little institutional involvement. This will occur in part as a result of an increasing negative feeling toward "big" government and it's apparent lack of ability to react to change. There will be a shift from government power to societal power.

6. There will be a much more business approach to the adult education enterprise. Conventional business practices such as product development, marketing distribution, customer service and evaluation will become much more common in the delivery of adult education.

7. Continuing Education units within institutions, will become recognized as essential to the functioning institutions rather than a peripheral or ancillary enterprise. We as adult educators must speed up this process. As Naisbitt states:

   > "By identifying the forces pushing the future, rather than those that have contained the past, you possess the power to engage with your reality" (p. 335).

   We must treat adult education as a commodity that can be purchased. We should not be embarrassed to put a price on it. After all, in todays society value is usually measured by price. Adult education will become increasingly valuable.

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MANAGEMENT DEVELOPMENT: MAKING MONEY BY MAKING CHANGE

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In an average year I receive well over a hundred brochures for conferences which promise a dramatic overhaul of my professional and personal lives in a suitably sumptuous tourist destination. Fiscal and temporal constraints ensure that, after I have briefly imagined my attendance at the conference, the brochure moves rapidly from my in- to my out-tray. This year's CAUCE conference was an exception to this rule neither because of it's fiscal and temporal accessability, nor its sumptuous location, but because its organizing theme, "The Continuing Educator : Entrepreneur or Social Activist?", captured my imagination. Specifically, the question prompted something of a watershed in my thinking about why I ended up in the continuing education business and what my role is in the general scheme of things.

In the eight or so years that I have been associated with Continuing Education, I have come to think of my role as being a kind of educational broker whose primary objective is to put people (i.e. instructors) in front of other people (i.e. participants). The only limitation of this definition is that it is a misleadingly simple characterisation of a role which, is becoming more complex and considerably more challenging. Continuing educators are having to compete in an increasingly competitive marketplace using scarcer resources against a backdrop of continued institutional uncertainty about their place within the university. The central argument of this paper is that the best way for continuing educators to respond to these challenges is to learn how to fuse the two distinct traditions that have become a hallmark of continuing education - namely, social activism and entrepreneurship.

In common with many continuing educators, I came in to adult education from another academic field. In hindsight, my academic training in urban social geography has prepared me well for my current vocation (for a good overview of this field see Ley, 1983). First, the social activist perspectives which informed much of my reading and research has inspired me to not only accept and welcome social change but to also look for opportunities to promote it, albeit in a limited way. The marketplace I currently serve is composed of managers and supervisors from organizations that, with varying degrees of urgency, are searching for the ways and means to respond to social and economic change engendered by global competition, corporate restructuring, de-regulation and advanced technology.

I have also found the holistic perspective which I gained from my academic training to be useful in programming. I believe that to be an effective programmer, you need to know a little bit about a lot of things but not a lot about one particular thing. Being a generalist rather a specialist has stood me in good stead in my quest to build a management seminar program which is truly holistic in that it encourages managers to develop and integrate all facets of their management practice (e.g. leadership, finance, marketing, communications etc.) and encompasses broader challenges such as balancing their lives at home and work. Indeed this holistic perspective has become a key element in the strategic marketing of the program.

Most of my academic research as an urban social geographer was focused in the areas of community action and neighbourhood development. While my unit of focus has shifted away from the neighbourhood/community to the organization, I have noted strong similarities between the change process as it has been manifested where we live and where we work. In both realms the agents of change have been committed to creating a more participatory decision-making environment designed to enable the unit to "think globally and act locally". It is by no accident that the notion of "empowerment" which has acquired the status of corporate respectability in recent years, sounds remarkably similar to the empowerment that was an organizing principle of the community action movement. Similarly, the action-based and cross-functional "team" which was the key organizational unit for bringing about community change in the '60's and '70's is now being put in place in many organizations as the building block that will foster sustained corporate change.

While my social activist perspective was obtained through academic training, my entrepreneurial perspective is something that I have developed and continue to develop trough practice. As a student I was generally encouraged to view social activism and entrepreneurship as two separate and generally incompatible perspectives. The notion that "doing good" could only be bad for business and vice versa was firmly entrenched in my mind. Only through practice have I been able to begin to reconcile both of them.

The market mechanism through which Continuing Education operates imposes a powerful discipline on my work as a programmer. While I have been occasionally frustrated by the seeming irrationality of the various markets in which I have worked, I believe that over the long haul the quality and responsiveness of my product will win the day. In addition to ensuring that I offer the best possible product, the market mechanism also ensures that I try to use increasingly scarce resources (i.e. time, money and space) to optimal effect. If I am successful in my efforts I can generate sufficient revenue to reinvest in program and infrastructure development. Most importantly, however, the market mechanism allows me to act independently, to take risks, to innovate and, in the process, create a valuable product for my market place. In essence, it allows me to act as an "entrepreneur" as opposed to a "manager" or a "bureaucrat".

A review of the literature on entrepreneurship has further reinforced my belief in the compatibility of social activism and entrepreneurship. The main conclusion I derived from my reading was despite the fact that entrepreneurship is a widely used term, there is little consensus as to what it really means. Indeed Kilby (1971) likens the search for the entrepreneur to hunting the mythical Heffalump, a character from A.A. Milne's book "Winnie-the-Pooh".

There is general agreement that the term originated in the Middle Ages to denote an actor (i.e someone who gets things done such as a cathedral builder) and was further elaborated upon by eighteenth century French economists, most notably Richard Cantillon, to refer to those who bear financial risks (Bird, 1989). The entrepreneur was to all intents and purposes ignored by nineteenth century economists. Entrepreneurs were rarely distinguished from managers in classical economic theory.

However, the concept was much rejuvenated by the writings of Joseph Schumpeter in the 1930's who introduced the notion of entrepreneur as innovator saying "everyone is an entrepreneur only when he actually 'carries out new combinations', and loses that character as soon as he builds up this business" (Ronstadt, 1984: 8). Fellow Austrian Peter Drucker reinforces this idea by using innovation and entrepreneurship interchangeably (Drucker, 1985). Drucker's view is by no means definitive, however. Several writers have suggested that entrepreneurship can only be applied to those who wield their own capital (e.g. Rumball, 1989). At the other extreme, many have advocated promoting entrepreneurship or "intrapreneurship" within large companies to improve competitiveness (Kanter, 1983). Yet others have argued that entrepreneurship need not only be applied to businessmen but can be extended to include non-market activities (Schultz, 1975; Greenfield and Strickon, 1986).

The most useful definition that I came across for the purpose of this paper was a list of entrepreneurial "personality traits" developed by Elizabeth Chell (1991). She suggests that entrepreneurs are: opportunistic, innovative, creative, imaginative, ideas-people, proactive and agents of change. One would be forgiven if you were to confuse these traits with those listed in a job description for a "model programmer". The last trait is particularly significant given the thrust of my argument. As the authors say "entrepreneurs appear to thrive on change; they enjoy a lot of activity going on around them and, we would suggest, get bored easily". I am sure that more than a few programmers can relate to this description!

In conclusion, I believe that to become effective continuing educators we have to learn to blend the worldview associated with social activism with the spirit and skills associated with the entrepreneur. In implying that being a social activist and an entrepreneur are two roles that may be mutually exclusive, the conference title reflects a mindset which could ultimately undermine the long-term viability of Continuing Education within the University context.

A sound entrepreneurial approach to our programming will ensure that increasingly scarce resources are used to best effect; that responsible risk-taking is actively encouraged and supported; and that sufficient revenue is generated to invest in future program and infrastructure development. Put simply, programmers need to make money to survive.

A social activist perspective on the other hand, is becoming increasingly compatible with one of the largest markets we have traditionally served. Both individual managers and organizations are anxiously looking for new ways and means to function in a complex and highly competitive business environment. In a bid to remain competitive, many corporate decision-makers are trying to create organizations which do not just tolerate social change but actively foster it within their corporate cultures. Consequently, a growing proportion of our customer base is looking for programs which are innovative, challenging and will have a demonstrable impact on the way in which things get done within their organization. Put simply, programmers can and should make money by making change.

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BEYOND THE *B.S.

(PROGRAM DELIVERY THAT MOVES BEYOND THE *BALANCE SHEET)

Designing and delivering non-credit courses for Saint Mary's at the World Trade Centre epitomizes the entrepreneurial model of continuing education. The surface structure suggests that learning is packaged as a commodity, promoted using mass marketing techniques in a competitive environment, and evaluated on the basis of cost effectiveness. Courses and seminars are organized for learning that is for workplace applications, in keeping with our mandate to deliver programs which enhance competitive capacity, improve productivity and work performance, and meet the economic challenges of the future.

But at the deeper structure of the planning process is our goal to move beyond a limiting instrumental approach to learning, to move Beyond the Balance Sheet, to those forms of learning that help participants to examine some of their assumptions about values and roles, how work is organized, and their relationship to the work that they do. By networking with work-related groups, employers, employees, and professional organizations to identify what their purposes may be beyond the first level of skill development, it is sometimes possible to uncover a less clearly defined goal to develop empowered employees who share as partners in the work of the firm. The dynamics of social change need not be limited to the community level, working with marginalized groups. Continuing education has a contribution and a responsiblity to help reveal the categories of oppression that function in the workplace and to work with committed groups to bring about changes that benefit all.

Entrepreneurial behaviour as defined by Kanter (1983) and Flaherty (1979) resembles many dimensions of practice for social change: it is problem-seeking, opportunity-oriented, interpreting disturbing events as unique challenges to old assumptions. Through programs such as New Roles for Leaders of the Future; Successful Diversity Management; Getting Noticed, Being Heard; and Management Development for Women, participants (who are sponsored by their employers) are provoked and challenged by instructors who believe deeply that their part is to go beyond the status quo, to work with learners to explore alternatives that enable them to move from stasis to change and a new level of integration for themselves and for their organization.

Abstract: Linda MacDonald

Ecological Immersion: Integrating Theory and Practice in an Interdisciplinary Response to the Environmental Crisis

Betty Ternier Daniels, North West Regional College

When the daily news inundates us with stories about global warming, ozone depletion, acid rain, the destruction of rain forests and other accounts of ecological destruction, it becomes impossible to deny that we have, indeed, reached a point at which human activities threaten the well-being of our entire ecosystem. Given this situation, I will argue, the university must challenge the beliefs and values that led to the creation of a dysfunctional social order and must foster a new worldview based upon the concept of social and ecological sustainability. Acceptance of this role would require the university to introduce ecological concepts and values into all disciplines and to model environmentally-appropriate behavior in its own institutional practices. Since it is unlikely that the university bureaucracy will implement immediately the sweeping changes in program structure and content that are needed, university educators must themselves create new programs that integrate human ecology into every field of academic study. I will propose one way in which human ecology could be incorporated into an interdisciplinary program based upon both academic study and the application of theory to "real-life" situations.

One of the greatest failures of the university is its failure to respond effectively to the environmental crisis. In spite of their collective knowledge, learned scientists, philosophers and other scholars have been unable to create a sustainable contemporary culture to match that of the illiterate, "primitive" peoples who lived sustainability on this planet for thousands of years before us. Education has not given us the wisdom to prevent major environmental problems, and it has not given us the wisdom to deal effectively with those problems that we have created. Rather, it has given us the technology and the administrative skills to accelerate the destructive impact of tool-wielding **homo sapiens**. As environmental educator David Orr points out, "More of the same kind of education will only compound our problems" ("What Is Education For?" 99).

The university has failed to develop a coherent vision of a sustainable society and a clear picture of the role that the university must play in creating that society. Its efforts to provide leadership are undermined by an unofficial stance of objectivity and by an unwritten policy of providing value-free education. Students are thus tacitly discouraged from making connections between what they study at university and what happens in the real world. This problem is exacerbated by the fragmented nature of most academic programs. Students study literature and history and philosophy and biology and sociology as if they are independent disciplines that have no connection to each other and little connection to the depletion of the ozone layer and the vanishing grassland in southern Saskatchewan. This fragmentation of knowledge, as plant ecologist Stan Rowe points out, is not neutral. Rather, it promotes the mechanistic world view which has spawned the uncontrolled technology that threatens to destroy the universe. "Like all tools," Rowe says, "knowledge (as information and expertise) is power, conferring economic advantage and technologic control on those in a position to use it. When distributed democratically in fragmented form - and we live in a veritable blizzard of facts and information - it clouds the social vision and obscures the questioning of directions, thus strengthening entrenched privilege" (135).

More knowledge, isolated from its end use and from its relationship to other disciplines, will not solve our problems. What we need is a post-secondary education system based upon an active concern for the well-being of the planet and for its long-term ability to sustain life. This need can best be met by interdisciplinary programs inspired by the ideals of social justice and ecological stability and oriented to what Rowe calls "right action" (135).

What will they look like in practice, these innovative programs designed to transform the existing social order? Ideally the entire university community would achieve the goal of "ecological literacy," which Orr defines as knowledge and concern about ecological issues combined with the practical competence that constitutes the ability to act on the basis of that knowledge and concern ("Ecological Literacy" 9). Since that goal is unlikely to be met in the near future, however, university departments must start to create their own programs in which theory and practice are integrated in an interdisciplinary response to the environmental crisis.

Women's Studies programs show that it is possible to achieve sufficient inter-departmental cooperation to create interdisciplinary programs which focus on women's roles in society. I see no reason why it should not be equally possible to create an interdisciplinary program which focuses on the impact of human institutions and culture on global ecological systems. In order to be effective, however, such a program must allow students to use the insights that they gain from academic study. As Orr notes, "The study of environmental problems is an exercise in despair unless it is regarded as only the preface to the study, design, and implementation of solutions" ("Ecological Literacy" 12). A human ecology program, then, requires not only the introduction of ecological content into traditional academic disciplines, but also an experiential, action-oriented approach to education. This integration of practical and theoretical skills suggests that it should have five main components:

1. An essential part of any human ecology program is interdisciplinary academic study which uses the natural sciences, literature, native studies, philosophy, the social sciences and history to look at the causes of the ecological crisis and to explore the social, economic, cultural and technological changes that we need to make in order to solve it.

The Biology Learning Community at the University of New England in Maine illustrates one way in which ecological concepts can be integrated into an Arts and Science program. A few years ago, under the leadership of John Lemons, the Department of Life Sciences set up a year-long learning community composed of two biology instructors, one environmental science instructor, one English instructor and 50 to 100 first year students. Although the main focus of the program is on biology and environmental issues, it also emphasizes literature, communication skills, critical thinking and values for a sustainable society. These subjects, however, are not taught as separate disciplines; rather, they are presented as integral parts of modules that focus on problems of an interdisciplinary nature. The following five-week introductory module illustrates this integrated approach:

Module 1 - WAYS OF KNOWING

Introductory Problem: What is an Organism?
Curricular Objective: Explore how the various disciplines provide different perspectives to help us understand reality.

1. Construct a definition of literature considering it as a canon of value-laden, imaginative texts.

2. Identify, select, interpret, and apply ecological principles to the analysis of environmental problems.
3. Apply critical thinking, problem solving, and communication (verbal and quantitative) skills to the identification, analysis, and possible resolution of environmental issues.
4. Define similarities and differences between science and literature as creative activities.
5. Understand the process of science, and acquire the skills used in this process.
6. Appreciate science as a human endeavor.
7. Explore the basis of controversy between the claims of the creationist and the evolutionary biologist.
8. Analyze how science has influenced human perspectives of the world in the past and future.

Disciplinary Topics
Biology: What is this body of knowledge called "science?" What is the scientific method? What is the difference between the theory of evolution and creationism? Great discoveries in science. The role of creativity and imagination in science. What is the "role" of the scientist in modern society today and tomorrow?
Environmental Studies: How to analyze environmental problems using the greenhouse effect as a case study.
Literature: What is literature? Creation myths and myth creation; creativity in science and literature; limitations of science and literature.
Concluding Seminar: Explore how the various disciplines, each with their differing perspectives, have collectively contributed to our understanding of whales. (from "An Integrated Learning Community" 5-6)

Instructors from each of the content areas meet with the students at the beginning of each module and open the discussion with the statement of a problem. This problem is then studied in the various courses. The module concludes with a seminar in which students apply and connect the various disciplines in solving the problem.

2. As important as the analytical skills developed in conventional academic programs are the action-oriented, problem-solving skills required in order to implement social change. A human ecology program must include the study and practice of such skills as community organizing, public speaking and conflict resolution. Lemons notes that university programs teach students how to use educational tools, but do not give them an opportunity to see if they work in real situations (Lemons 4). The Biology Learning Community at the University of New England, however, insists that students take personal and social action in order to achieve "conduct appropriate to environmental protection" (Lemons 3). Lemons says that this interdisciplinary combination of diagnostic and problem-solving skills is more effective than traditional forms of instruction, and cites studies which suggest that learning communities improve students' academic performances while improving their morale and creating a strong sense of purpose and community within the student body (Lemons 10).

3. Yet another area essential to a human ecology program must be the practice of the values and the skills that are necessary if people are to live in a sustainable manner. Education programs frequently justify the adage that my father is fond of quoting: "Those who can, do; those who can't, teach." Although some skills, such as the design of renewable energy systems, are best taught in professional colleges, everyone needs to learn how to live in a sustainable manner. The study of philosophical texts is no

substitute for experience. Students need to experience recycling, growing vegetables, baking bread, canning tomatoes, using solar ovens, building cold frames and living without an automobile if a human ecology program is to have any credibility and if it is to have a significant impact on students' lives.

4. A fourth important aspect of a human ecology program is the creation of a life-enhancing culture through art, music, theatre, dance, crafts, literature and spirituality. Academic texts and practical experience are not the only routes to new knowledge, values and skills. Spirituality and the arts offer important insights based as much upon intuitive understanding as upon rational thought. This "right-brain" knowledge is an important source of the creativity that we desperately need if we are to devise innovative solutions to the problems that face us.

5. Finally, a human ecology program must encourage the personal development of its members through the creation of a supportive community. Now, by community I do not mean simply a form of mutual admiration society whose sole purpose is to give members a sense of emotional well-being. Rather, I'm talking about the kind of political community defined by the Training/Action Affinity Group of Movement for a New Society in its manual on building social change communities:

> By "community" we mean a commonly understood commitment between people to look out for each other; to come to each other's assistance in time of need (both personal and political); to think together about the way the world works and what needs to be done about it; and to insist with each other that we take decisive actions. (2)

Working for the creation of a sustainable society is, at best, a difficult and a frightening undertaking. Students, and instructors, need the practical and moral support that a genuine community can provide for its members.

These latter components of the program - the development of practical skills, the creation of a life-enhancing culture and the creation of a supportive community - require some radical departures from the conventional classroom approach to education. Indeed, they require that the entire university become a laboratory in which students learn and practise the skills necessary for a sustainable society. One institution that is pioneering this approach to education is the California Polytechnic University. Under the leadership of John Lyle, California Polytechnic is setting up an "Institute for Regenerative Studies" in which up to 90 students will "work with regenerative technologies as integral parts of their daily lives" (quoted. in "Regeneration of the University" 1). The community, which will occupy 16 acres of campus land, will grow its own food, generate its own energy and recycle its wastes. These activities will be part of an interdisciplinary academic learning process which will include the social aspects of regeneration: personal growth, community leadership, initiation rites, seasonal celebrations and other cultural and spiritual practices designed to strengthen the students' commitment to a new way of life. "The founders," Orr notes, "have not made the usual distinctions between process and substance, campus and curriculum, and head and hands that so afflict conventional education" ("Regeneration" 1). By practising the principles that it advocates, the Polytechnic will do more than teach new concepts and skills; it will also show students, and faculty, that social change is, indeed, possible.

This conviction is important if the university community is to become active in the design and implementation of solutions to the problems that it has helped to create. Although its present efforts in that direction are timid and ineffective, university educators and administrators can start to lobby for the creation of bold new programs that propose radical alternatives to the present values and practices of Western civilization. Such programs might well start out on an experimental basis with only 35 to 40 students and three to five faculty members who would teach in the program as part of their normal teaching load. Like Women's Studies programs they would doubtlessly require students to take "conventional" classes from a variety of departments as well as classes offered by the human ecology program itself. What I want to emphasize here, however, is the importance of the experiential aspect of the program. Much of what I'm proposing could not be accomplished in a university classroom or science laboratory. Nor could it be accomplished simply by sending students on practicums or internships. Rather, like French immersion programs, an effective human ecology program would require that students spend a period of time - in this case a minimum of one year (of a four-year program) - living and working in a community in which they could use the skills that they learn. This community could be located on the university campus or on land a distance away from it. Either way, the object of the residential year of the human ecology program would be to help students put into practice the concepts that they study in the classroom.

Although the design and content of human ecology programs would vary according to the interests and expertise of the faculty members involved, I want to conclude this paper by outlining one possible thematic approach to a curriculum design. One of the philosophies current among people concerned with environmental issues is that of bioregionalism, which views all life forms as the interdependent inhabitants of a specific place. Central to bioregional thought is the belief that every culture must create and reflect values which enable it to "establish an ecologically and socially sustainable pattern of existence" (Berg 6) within its own bioregion. These values lead the human inhabitants to adapt themselves, physically, spiritually and psychologically, to their local environment rather than attempt to force the environment to meet their expectations. Humans then become part of the biotic community (which is composed of all the life forms of the bioregion) rather than exploiters of that community. This concept of bioregionalism could form the ideological basis for the residential year of a human ecology program. It could inspire a six-week introductory module such as the following:

Discovering the Prairie/Parkland Bioregion

Introductory Questions:

What are the implications of bioregionalism for the global ecological crisis?

What are the cultural, geographical, biological and sociological characteristics of the "prairie" bioregion of North America?

Some Academic Disciplinary Topics:

Philosophy - What is bioregionalism? What are its implications for the society and culture of the West?

English - What does prairie literature say about the land and culture of this bioregion? How has it been influenced by the character of the bioregion?

Geography - What are the geographical characteristics of this bioregion? What is its geographical history?

Sociology - What are the characteristics of the people who live in the prairie bioregion? How do they differ from people in other parts of North America? How have they been influenced by their bioregion?

Biology - What plant and animal species inhabit the West? How are they adapted for survival in this particular geographical region?

These questions will lead to the central question of bioregional thought: how can we live appropriately in our own home place? This question, in turn, will give rise to a variety of others: What kind of food production system is appropriate to the prairie bioregion? What kind of shelters and energy systems do we need in order to be regionally self-sufficient? What kind of changes do we need to make in our political system, our economic system and our education system? What kind of cultural and spiritual practices are consistent with the establishment of a sustainable society in the prairie bioregion? What role does community play in the establishment of this society? In answering these questions, students will be led beyond academic texts to the experiences of planting gardens, building solar hot water heaters, organizing community barter systems, lobbying governments for stricter environmental controls, writing and performing environmental docu-dramas and creating healthy social change communities.

The American poet, critic and farmer, Wendell Berry, has pointed out the social irresponsibility inherent in the dispassionate, objective approach to university education:

> ...if teachers aspire to the academic virtue of objectivity, they must teach as if their subject has nothing to do with anything beyond itself. The teacher of literature, for example, must propose the study of poems as relics left by people who, unlike our highly favoured modern selves, believed in things not subject to measurable proof ... The poetry is to be learned about; to learn from it would be an embarrassing betrayal of objectivity. (91)

This detachment from the ideological struggles of the world has created the "ivory tower" in which, to mix metaphors, we sit fiddling while Rome burns. If the university is to have any credibility as a responsible institutional citizen of the 21st century, we must cease to view environmental degradation with the neutrality of scientific observation and must involve ourselves in the messy business of working for ecologically sustainable social change.

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DISTANCE EDUCATION SUPPORT OF COMMUNITY ENVIRONMENTAL DEVELOPMENT

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INTRODUCTION

In this paper we describe and evaluate a distance education program about sustainable development which we used as a community and environmental development tool. We discuss this in terms of a distance education program, but much of the content relates equally well to traditional programming methods. The question used to focus this paper was "how effectively can entrepreneurship and social activism for community environmental development be stimulated by distance education?" This case study gives some insight as to what is possible.

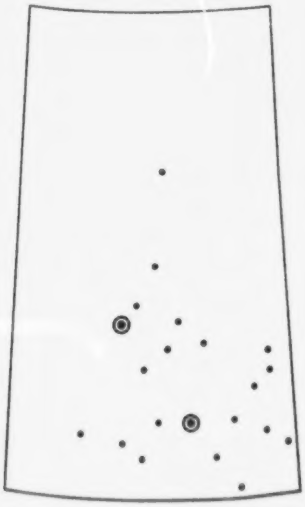
In fall 1991, using the relatively new satellite transmission technology available in the province of Saskatchewan, a distance education course about sustainable development was co-sponsored by three partners: Community and Environment Studies and the Seniors' Education Centre (both at University Extension at the University of Regina), and the Seniors' Environmental Education Group (SEEG), a local non-governmental organization. The course title was "Our Common Future", in reference to the report of the World Commission on Environment and Development of the United Nations (1987), commonly called the "Brundtland Commission".

Evaluation techniques included session-by-session participant reaction sheets, summative evaluations from site facilitators and a telephone survey of facilitators done two months after the series.

PROGRAM DESCRIPTION

The program consisted of eight sessions, originating in Regina and transmitted to 18 sites around the province, which were linked by one-way video and two-way audio to the Regina classroom. The names and distribution of the sites is shown in Figure 1. Local sponsors of the program, mostly regional colleges, signed contracts agreeing: to pay the University $125 per site; to be responsible for local advertising; to register local participants; to find a facilitator (volunteer); and to send that facilitator to a one-day orientation meeting in Regina. Local sponsors retained all tuition fees they collected. Budget for the program was covered by grants, contract fees and a waiver of the normal signal carriage charges.

Figure 1: Location and distribution of distance education sites.



La Ronge

Prince Albert

Warman

Cudworth
Humboldt
Watrous
Wynyard
Davidson

Swift Current
Gravelbourg

Moose Jaw
Regina

Assiniboia
Indian Head
Whitewood
Moosimin
Weyburn
Estevan

The University, along with the SEEG, was responsible for: program planning (including content, speakers, handouts, discussion questions and format); brochure production; the facilitators' orientation meeting; publicity and registration for the Regina site; and the central "broadcast" itself.

The course took place 1:00 p.m. to 3:30 p.m. Fridays from October 18 to December 6, 1991. The generic block format for the sessions is shown in Figure 2.

Figure 2: Block format for sessions of "Our Common Future".

1:00 p.m. to 3:30 p.m.

12:45	Pre-session local meeting
1:00	Introduction by moderator
1:02	Video clip
1:12	Background on session by moderator
1:20	Presenter(s)
2:00	Moderator discusses on-site questions for local discussion
2:10	Local discussion (off air)
2:35	Site feedback / questions
3:10	Local action review and discussion with resource people
3:27	Closing comments by moderator

The topics for the eight sessions in the series were:

(1) Brundtland Report - Our Common Future;
(2) Solid Waste Reduction;
(3) Economic Development / Consumerism;
(4) Global Warming / Climate Change;
(5) Sustainable Agriculture;
(6) Forestry;
(7) Endangered Habitat, Wildlife and Plant Species;
(8) Action: Needs and Resources for Environment Groups.

Topics suggested by regional colleges in a needs assessment which could not be included or were ignored by designated resource people included: water issues, air quality, toxic pollution, militarism, restructuring the economy, and green business opportunities. In fact, to achieve our objectives comprehensiveness was not required.

Our objectives were: (1) to increase awareness of global environmental issues from a Saskatchewan perspective; (2) to encourage local action; and (3) to foster the creation or enhancement of local environment action groups. We and our partners attempted to act as both entrepreneurs and social activists. This was intended to result in the empowerment of the participants at the distance sites around the province, both from exposure to presenters who had action and theory backgrounds and from a number of exercises which combined reflection with planning of local action. That all sites could call in to ask questions or make comments made the narrowcast or closed circuit approach more useful than a videotape distribution or a one-way broadcast mode would be. The intent was to assist local people who had the activist / entrepreneurial skills to initiate local projects.

UNDERLYING PHILOSOPHY

We have a working philosophy with similarities to elements of: David Kolb's experiential learning model (1984); Paulo Friere's thoughts on the importance of integrating action with reflection in learning (1970); and Mezirow's Perspective Transformation Theory (1984). In a nutshell, almost all people require a combination of thinking and doing to significantly shift their perspective and lifestyle to one consistent with sustainability. An action component is therefore critical in the program.

From a community development perspective, we believe that change is most effectively initiated by small, local groups or by committed individuals who have undertaken integrated reflection and action. A local example of sustainability can lead to widespread local, regional or broader changes, even institutional responses which seldom (if ever) occur in the absence of a successful, locally developed role model. The development of medicare by specific communities in Saskatchewan, and its consequent spread to the rest of Canada would be one notable example of this. Our intent was to provide support and new tools to local entrepreneurs, drawing on existing case studies and research to provide ideas and contacts to support local developments. If one person in each community tried and demonstrated each individual action idea, many more would follow their example. If each community scale idea was used by one community (eg: municipal composting), other communities or the provincial government could follow their lead and implement their own programs, adapted from the model in the original community. Satellite transmission technology seemed to hold great potential for the diffusion of technical and social innovation.

These individual and community actions were considered an important element of the program, both for the provision of practical first hand knowledge and also for the extension of the "learning by doing" opportunity to people beyond our actual course participants, many of whom may not be comfortable with formal classroom learning processes.

All action suggestions and exercises used (eg: local discussion sessions) incorporated a reflection / action integration which utilized our three-pillar approach to community environmental development. This gave experience with planning processes and concepts required to develop both a sustainable society and a sustainable individual lifestyle.

In our model, the three pillars of sustainability are:

(1) satisfaction of the needs of the ecosystem;
(2) satisfaction of the cultural / social needs of humans;
(3) satisfaction of the economic needs of humans.

In order to perpetuate (sustain) any system, these three pillars must be integrated and in balance. According to the British Columbia Round Table on the Environment and The Economy (1992) "present patterns of human activity and trends in expectations are not sustainable" and "... the three aspects of sustainability are on a collision course". They and almost all others who have looked seriously at this problem feel that a paradigm shift (transformation of our world view) is required if we are to create a sustainable society. People must move from an abstract, materialistic humanism towards an enlightened self interest which is inherently respectful of the needs of other humans and our supporting ecosystems. Many feel that this paradigm shift is required as much to solve egalitarian issues as ecological issues. Our intent in this program was to assist the shift toward enlightened and sustainable self interest.

By attempting to extend a three pillar model as a decision making framework, exercises and case studies (speakers) were chosen to illustrate the considerations, trade offs and opportunities involved. The exercises challenged people to talk about the global problems and issues in terms of the local ecosystem and local humans. At the local level, the meaning of "sustainability" becomes easier to comprehend. For instance, problems with the food system can be illustrated (and solutions found) with local examples.

The style of delivery of the information was also critical, since the type of entrepreneurship and social activism which we hoped to stimulate could not be expected of a passive audience. The program had to be set up in a way which encouraged participation throughout, and challenged local people to consider their own situations in a problem solving process. Our block format (Figure 2) was designed to facilitate such discussions.

RESULTS

At least 125 people at 17 sites participated in the program. The average attendance per session was 77 participants. Numbers of participants were lower than expected for the course as a whole, and particularly low at specific sites. At sites where less than 3 people attended regularly, little local action occurred. Some individual change was documented in evaluations, but larger (community scale) action projects were not generated.

Videotapes. At least 10 and as many as 13 sites taped or requested copies of the program for future use in local programming. In addition, another set of tapes was produced and distributed to a person in Wolseley. One of our speakers requested a set of tapes as partial payment of her fee. Assiniboia showed the tapes on Sundays following each session. Other sites also expressed an intent to show the tapes again, at a time more convenient to local people.

Individual actions. Forty-seven separate actions or habit changes by individuals attending the course were recorded in evaluations and attributed to the influence of the course. These included people who: began composting (3); wrote letters (22); spoke to groups or neighbors about content from the sessions (5); submitted articles for publication in the local newspaper (3); started recycling (2); changed shopping habits to avoid overpackaging (2); shared magazines with friends (2); attempted to stop junk mail (2); reduced car use (2); got a tune up (1); bought more locally grown food (1); pursued the idea of becoming a wind farmer (1); switched to cloth serviettes (1). As well, quite a number of people suggested that they were becoming more aware of lifestyle issues, and were trying to make changes.

Community actions. Sixteen local projects were undertaken, other are planned. Places which tried one action early in the program, often had planned several by the end of the program. Wood River had a workshop on organic farming / agroforestry / woodlots. Groups in Weyburn and Lafleche are working to establish municipal composts. Cudworth is trying to start an oil recycling program and they put the address of the Direct Marketing Group on local television to help to reduce junk mail volumes. Indian Head and Muenster are opening recycling depots. Tree planting projects are planned at five sites. Participants at one site each handed out local action sheets from the course handout package to all friends and family members. One community had a local expert give a compost workshop. One group showed the Sustainable Agriculture tape at a National Farmers Union meeting. The seniors group in Regina has approached city council to set up a municipal "round table".

An environmental group was formed in Indian Head, with the core being the participants in the course. In four other locations, new groups have planned several projects, without describing themselves as a permanent environmental group.

PROGRAMMING TOOLS WHICH ENCOURAGE ENTREPRENEURSHIP

We identified or tested several techniques to encourage local action and entrepreneurship. Of the eight tools listed, the first six were tried in this series. They are listed first and then discussed.

(1) Use of action oriented, project experienced speakers.
(2) Pre-session meetings to stimulate local implementation.
(3) Mid-session meetings where planning was to occur.
(4) At the end of each session, the moderator of the narrowcast program related a number of project ideas which related to the theme of the day and applied to all of the sites.
(5) A number of local action (project) ideas, as well as references and contacts, were included in the handout kit which was assembled and mailed out to all sites in advance.
(6) Evaluations / follow-up to stimulate implementation.
(7) Pre-program facilitator orientation meetings.
(8) Central facilitation role (facilitator "coach").

A balance between speakers focussing on "issue education", and others with more specific, case study related information was attempted. Sessions 2,3,4,5 and 8 all had action (case study) content as a major or minor focus of at least one speaker. In almost all cases where action-oriented content was given by a speaker, there is at least one example of implementation of the idea by participants of the course. In addition, our response in the question period was most animated in sessions where the speaker had direct experience with environmental action projects.

We thought we needed both types of speaker because some activists are not reflective and often do things which are unsound. However, all our "action oriented" speakers had a strong reflective basis for their projects. In fact, the unthinking activist is not likely to be chosen for a speaker. Therefore, speakers who are primarily theoretical were probably not required. Generally the academics used in the program were described by participants as being too theoretical, without giving good descriptions of what their concepts would mean in reality. This creates some difficulty for our unit, as we seek to fit academics into our programming as often as possible.

Pre-session meetings were intended to activate the local group, through a participatory sharing of what each person had done or seen in the week since the previous sessions. We had hoped that a 15-30 minute meeting preceding the on-air session would be used to do progress reports on local or individual projects. For example, this could be review of newspaper clippings, description of personal progress with composting or assessment of progress with a bill to ban cars from town, or a critique of how the local pesticide containers are stored. This was meant to act as a positive feedback mechanism and a peer driven incentive to initiate ideas developed or described during programming time. In fact, these meetings never occurred at any site. The movement of our time slot from 1:30 to 1:00 p.m. by our satellite network may have removed the possibility for most people to attend a pre-session meeting, although it is not clear that people would have been willing to show up "early" for the time set initially.

Mid-session meetings were designed to initiate discussions which made issues more real while pointing to potential for action at the local level. This also provided an opportunity for project planning, local cross fertilization and information exchange, and some active reflection. Discussion questions were provided, which the group was free to use or ignore in favour of other topics. At 12 sites the topic was used for discussion. At 6 sites, either too few people attended to make a discussion meaningful (i.e. 0 or 1) or the people at the site simply did not wish to discuss the questions, and chose to use this time as a social coffee break.

At the end of each session the series moderator described a number of project ideas which related to the theme of the day and applied to all of the sites. These were well received, and several evaluations requested that there be more of this content and earlier in the session so that questions about these ideas could be asked during the question period.

One evaluation suggested that the action ideas and contacts contained in the handout kit should be broadly distributed in the province. Another site had already copied and distributed these materials locally.

There is no way to assess whether the evaluations encouraged people to get on with specific actions. In some projects, a properly designed evaluation can be a prod to action. Often, nothing occurs until someone else is expected to scrutinize results. Immediately prior to the evaluation, the action takes place. Certainly, the sites which sent in the evaluations with regularity reported far more individual changes and local projects than those where we were forced to interview to get information. This may say more about facilitator interest level than evaluation impact (with our approach) on implementation.

Pre-program facilitator meetings could have been used to build local animation skills. We have no way to evaluate the effectiveness of the local animators. From evaluation comments and on-air questions and comments it is apparent that a wide range of competencies were involved. We could have used a more involved facilitator preparation process to build additional animation skills and to explain both content and process clearly. This would have improved the local animators ability to promote the program as well as to animate it.

If a person had been contracted (or had volunteered) to take a central facilitation role to build local animation skills, the skill development process described in point #7 could have been extended throughout the program. By coaching the facilitators, many useful skills could have been moved into the local areas by the end of the program in addition to those which occur incidentally. Also, this might have had a significant impact both on recruiting of participants and on the number of local projects organized. Where useful, this person might have actually attended various sessions at different distance sites. This could have been focussed on solving technical, animation or other problems, or in response to specific requests (eg: for a speaker at the local school or town council meeting). This would not have been used to reduce the level of local responsibility or control for animation, but to help out where required and to enhance their abilities and foster empowerment.

SUGGESTIONS FOR FUTURE PROGRAMS AND FOLLOW-UP

(1) Longer time lines and strong local promotion should be used to increase the numbers of people at each site and increase the probability of including people with entrepreneurial / activist skills. Linking with institutions such as the Saskatchewan Women's Institutes, the Saskatchewan Wheat Pool, and the school system would be useful.

(2) More speakers should be chosen for their focus on concrete case studies driven by appropriate reflection. A smaller number of reflective only or theoretical speakers (if any) should be used. Promotion should reflect this.

(3) More intensive involvement of a central coordinator as a "coach of animation" prior to and during the eight weeks of the program should be investigated. By empowering the animators, many valuable skills, and a larger number of tangible results might grow at each site.

(4) The tapes of the original eight sessions should be edited for broadcast by SCN or other television networks.

(5) More use of the information packages can be made.

CONCLUSIONS

(1) The model works. Almost all actions suggested were implemented somewhere, and other ideas are latent. Our approach should apply as well to a single site program as to distance education programs.

(2) Significant improvements (see suggestions 1, 2 and 3 above) can be made to the model. These apply equally to distance education programs and local programs.

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ADULT EDUCATION FOR SOCIAL CHANGE: TOWARDS A NONVIOLENT AND LIBERATING NEW WORLD ORDER

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Abstract: This paper presents a critique of the "new world order" dominant in industrialized societies that conceives adult educators as entrepreneurs. Advocates an integral liberating pedagogy to build an authentic participatory democratic society.

Introduction

To address the question of the role of the adult educator in society, it is essential to study the relationship between adult education and social policy (Griffin,1987). The need to analyze this relationship stems from the notion that the domain of adult education as a field of practice and research, in any society at any given time, is intrinsically determined by the predominant social system and its hegemonic ideology.

Consequently, there will be many different "right" answers to the question of whether or not adult education should promote social change. Each answer will depend upon the prevailing specific socio-economic and political circumstances of each social system.

Hence, the need to address the question of the mission of adult continuing education by attempting to clarify how the term is conceptualized and how its boundaries are defined.

A conceptual framework of analysis

Given the theorized relationship between adult education and social policy, adult education programs can be grouped using social theory constructs as a frame of reference.

In the present analysis two basic concepts were used to classify, into one of the four paradigmatic views described below, the many ideologies prevalent among adult educators. Those two concepts were the relationship between social structure and human agent in creating and re-creating the social system (Giddens, 1976), and the legitimacy of social change as a goal to achieve social equality (Freire,1981 and Jarvis,1985).

Based on Adams (1988) conceptual explorations of the educational planning discourse that incorporates Burrell and Morgan's (1979) approach to organizational analysis to the study of social theory and its relation to adult education, it is possible to suggest that adult education programs can be grouped into four categories: Structural Functionalist, Radical Structuralist, Interpretivist and Radical Humanist.

Can Adult Education be defined ?

If we use the above typology of adult education ideologies as a theoretical framework to define adult education in relation to its social function, we come to the conclusion that there is no one definition: there are at least four. These definitions will reflect the views of the four different paradigms that encompass the different theoretical approaches to interpreting the role of educational events.

The definitions will not only differ regarding the role that adult education should play in promoting social change or social transformation, but also will argue whether it should emphasize adult education as a way to personal development or as an aid for people to fit into the current social system.

Another aspect that should be included in the definition is whether adult education should promote personal individualized learning or be fundamentally a collective endeavor, taking education beyond training of cognitive skills to a meaning that includes people's liberation through critical reflection and action.

The existence of four different paradigms to explain adult education as a social phenomenon is the reflection of the fact that social and educational scholars are themselves part of the very reality they are theorizing (Jarvis,1985). Their views on education are different not because scholars are trying to explain a different adult education phenomenon, but because they have different interpretations regarding curriculum forms, learning methodologies and the philosophical and practical goals to be achieved.

A critique of the Structuralist paradigm as a base for adult education programs.

Although a relativistic view of science has gained some support during the last decade, the last half century has seen the rise in western societies of a way of thinking that is characterized by the assumption that the so-called scientific method guarantees a science that is free from moral or ethical considerations. A science that is objective. This claim of objectivity does not only apply to the natural sciences but also to the social sciences.

From the moment that the unity of science proposition was advanced by John Stuart Mill in 1843, it has been opposed by the school of thought within the social sciences that emphasizes that the study of social phenomena necessarily implies an interpretive (subjective) dimension.

In spite of the many social scientists such as Myrdal (1969) who claim that those who believe in the existence of "value-free" scientific knowledge are "naive empiricists", western thought has generally relied on theories that emphasize "progress" through scientific rationality and technology. These theories define development as sustained economic growth that results in a continuous industrialization and urbanization of society.

After the Second World War, American adult education reflecting the 'individualism' of radical capitalism developed a form of learner centredness that found its expression in the notion of andragogy, where adult educators tend to meet mostly local technical needs (Boshier,1986). These principles of western social hegemonic ideology help to understand the wide acceptance of Knowles' (1980) andragogical construct and its wide application in the industrial and office training of cognitive skills.

Today's "new world order", that emerged after the collapse of the Soviet Union and the end of the Gulf War represents the political and economic consolidation of the neo-conservative agenda initiated by Reagan and Thatcher to counter emerging social pressures resulting from the crisis of the welfare state.

In most industrialized western societies the prevailing neo-conservative ideology of a person-centered humanism has lead to the reverence of individualism as the corner stone of the so-called representative democracy, and to the repudiation of the redistributionist ethic of the welfare state (Resnick, 1989). Profit maximization, as the central principle of modern economics, is also based on an individualistic conceptualization of human existence (i.e. the pursuit of rational self-interest).

This functionalist view of society that currently dominates the Canadian social system is congruent with an adult education orientation that assumes that persons are self-directed learners, mostly interested in acquiring new skills to move up the social and/or economic ladder, eager to learn anything that will help them improve the performance of their attributed social roles, based on their accumulated experience.

However, the domination of the "neutral" technologies in today's society has brought the world close to an ecological disaster. Critical theorists, almost forty years ago, addressed the issue of the irrationality of rational technological thought. "It is the organization of production as capitalist production which, as the members of the Institute [of Social Research] wrote in 1956, threatens the spirit and today even the material survival of mankind, and not technological progress itself" (Held, 1980, p.66).

The magnitude of the problem and its globalization make it imperative to look at new forms of communication that allow for a rational share of the world's resources. The collective nature of the solution to the current world crisis makes the functionalist paradigm inadequate as a foundation for the much needed collective-participatory adult education programs (Freire,1981). This conclusion becomes critically relevant for less industrialized countries and for those under oppressive regimes.

Foundations of the Radical-humanistic perspective.

Today global problems and contradictions serve as the justification for the development of a theoretical framework based on the radical humanistic paradigm that can guide the search for explanations to the current crisis and can suggest alternative courses of action where adult education programs might have a very important role.

"The radical humanist paradigm is defined by its concern with radical [social] change from a subjectivist standpoint [and with] development ... [as] the process of freing the human consciousness and facilitating the growth of human potentialities" (Adams, 1988, p.409). Yet it is critical of the Interpretivist paradigm in that searching for self-actualization, through prospective transformation, being in itself an individualistic process it does not reach its full meaning if it is not expressed in a social or collective milieu.

Habermas' critique of the empirical-analytical sciences, of Husserl's phenomenology, and of classical Marxism constitutes the base for his critical theory. Habermas' proposition that the "base" of society is the economic realm only under special circumstances but generally also includes dimensions of moral-practical consciousness is essential to explain the development of productive forces and structures of social interaction (Helm,1980).

Habermas philosophical argument based on the theory of communicative action and of an emancipatory cognitive interest provides one of the philosophical justifications for the radical humanist paradigm. (Habermas, 1972 and Israel,1990).

Building upon the phenomenological perspective on understanding the world from an individual's conception of reality and on critical theory "emphasis on emancipation that requires both enlightenment and action"(Ewert, 1991), it is possible to bring together the positivist view of causal explanations, prediction and control, with the phenomenological perspective of understanding. The point of merger is the concept of critique. Through language humans can communicate with each other and put forward their interpretations of social reality so that they can be critically assessed.

A second philosophical foundation of Radical Humanism can be found in neo-Marxism. The neo-Marxist critique of classical Marxism as basis for radical [Marxist] structuralism, clearly separates these paradigms. While the classical Leninist interpretation of Marxism is that false consciousness is equivalent to false knowledge and therefore Marxism is a science that can predict the direction of social evolution, neo-Marxism based on a Hegelian-Marxist interpretation rejects it. Revolution, they said, is contingent, not inevitable and Marxism is only an ideology and an instrument of analysis (Israel,1990) .

Neo-Marxist and critical theorists criticize the authoritarian nature of the so called Socialist States or People's democracies and the meritocratic foundation of capitalist societies. They advocate social changes by means of intellectual persuasion rather than political means.

The work of the Italian philosopher Antonio Gramsci (1891-1937) is considered to be one of the most important contributions to the philosophical foundations of modern Radical Humanistic ideas. For Gramsci, the primary moment in the dialectic transformation of society is no longer the mode of production that determines the economic relations (with the Civil society within the structure as described by Marx), but the whole of the ideological-cultural relations (with the Civil society as part of the superstructure).

Adult education for social change.

Radical Humanism advocates human liberation through critical reflexivity. Therefore, it is against any form of fundamentalism where values are imposed on people. It aims to bring into society's decision-making processes an informed and conscious population fully aware of the reality around it. An informed and conscious population is the best guarantor of democracy against any form of political, social or economic domination.

For radical humanist theorists, it is not the economic relations among institutions that will inevitably lead to a new social order, but the people themselves through exercising the cultural and political hegemonic control on the whole of society (Gramsci's concept of Hegemony) (Mouffe, 1979).Hegemony represents the creation of a higher synthesis where the collective will" is created and "cemented" by the creation of a new ideological unity, a common world-view.

This new ideology is not the result of the imposition of one class' ideology over another but the result of the ability of the hegemonic class to articulate the ideological elements of other social groups into a collective-national popular will (Nemeth , 1980).

Gramsci's philosophy of praxis, where praxis is understood as the symbiosis of critical thinking and reflective action (Freire, 1989), is another important concept in the development of radical humanistic ideas. It is not an attempt to construct a rigorous science that will explain and predict human development but rather a systematic and coherent philosophy that will get the masses to think critically about what he calls common sense. This is a critical step towards avoiding dogmatism.

Gramsci's interpretation of the philosophy of praxis is another of the important differences between Radical [Marxist] Structuralism and neo-Marxism as the foundation of Radical Humanistic ideas. While radical humanism places the leading role for social change in the masses and its civil institutions, structuralist Marxism proclaims that the workers' party, under the direction of an "intellectual elite", will direct social change according to the laws of scientific socialism.

Gramsci's departure from classical Marxism provides the link between critical theory's critique of the ills of modernity and a new political system. His work is an important contribution to the development of democratic socialism as the viable alternative to the neo-conservative ideology.

Gramsci's concept of social hegemony allows radical humanist adult educators to proclaim that education is not a neutral process but the reflection of the ideology of the dominant groups in society. For radical humanist scholars there is a direct connection between social change and education, in its broader sense, and the role that radical humanistic ideas can play in developing adult education programs for social democratic change.

Since education is not a neutral process, the role that intellectuals [among them adult educators] can play in changing society is an important one. They can not separate their "technical knowledge" from the dominant ideology in society. In Gramsci's terminology they can be either "traditional" or "organic" intellectuals. The former are those who operate independently of the dominant social class. The latter are those traditional intellectuals who have become connected [organic] to one of the fundamental classes and act as their organizers (Hommen,1989).

If radical humanist adult educators are truly committed to social change and to liberating the oppressed (Prajuli,1986) they will need to develop adult education programs that are aimed at consciousness-raising and to promote action.

Conclusions.

The historical roots of radical humanistic institutions and programs have been the result of people's concerns for social justice and change, based on a society that is aware of its surroundings and applies critical thinking to make its decisions.

Social change in a society that is hegemonically controlled by certain groups can not be achieved by simply correcting the apparent deficiencies in the social and productive systems. However, adult education programs that are part of social policies based on radical humanistic ideas might play a fundamental role as a catalyst for change. Non-formal adult education programs can be implemented by non-governmental groups and organizations within a structure that is defined by themselves. Study circles, popular seminars and other forms of accessing knowledge can be organized around a liberating pedagogy where the human agent becomes the center of the learning transaction. Union leaders, political and social activists, adult educators, social workers and others can join efforts to create a social climate conducive to social change within the boundaries of the current political system. Their aim should be to gain hegemonic control, in the Gramscian sense, of the key structures within the political society. Only when this stage is reached, changes in society will become possible.

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QUALITY IN CONTINUING EDUCATION: PERSPECTIVES, PARADIGMS AND POSSIBILITIES

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Over the past decade, leaders in all sectors of the service industry have undergone a complete paradigm shift, away from the traditional industrial approach to what is now referred to as the "service driven service company." Organizations such as Taco Bell, Federal Express and Marriott Corporation have realized increased market share and enhanced profitability through a new approach which puts the customer first and focuses on how that customer interacts with the organization. The authors of this paper contend that this same shift could be equally beneficial to developers and deliverers of continuing education programs. The purpose of this paper is to present some exploratory ideas which draw on the evolving service quality literature and to consider the applicability of this approach to university continuing education programs.

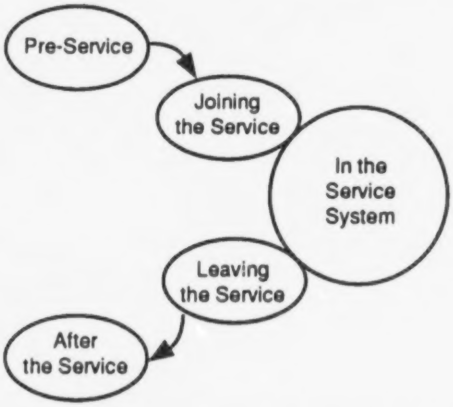
In any discussion of the quality of services, it is critical to first understand how and by what dimensions the consumer judges quality. An initial examination of the service experience, as related to continuing education programs, will provide an overview of the many dimensions a consumer considers. Realizing that other stakeholders in continuing education programs may view quality differently, the second section of the paper will consider a number of stakeholders in university continuing education programs and the differing perspectives from which they assess quality. Finally, the paper will propose that it is the potential gaps between these perspectives which may preclude the development and delivery of continuing education programs which are to the satisfaction of all stakeholders.

The Service Experience

The very nature of service businesses makes them inherently more complex than product-oriented businesses. Services are characterized by such features as dominance of intangible components, simultaneous production and consumption of the service, and frequent contact between the customer and the provider throughout the service delivery. In continuing education programs, these characteristics are personified by such features as tangible textbooks combined with intangible individual learning styles and reasons for learning; the inability to inventory seats not sold in a particular offering of a course, and the resulting foregone revenue; and the ability to offer the curriculum of a course via delivery methods ranging from on-site to distance education to interactive video links.

A service experience is a process that extends through time, wherein an individual (usually referred to as customer) identifies a need and engages in a process to fulfil that need. The degree to which that individual's expectations are met results in her/his level of satisfaction with the outcome of that service experience. Figure 1 identifies the five stages of that process.

Figure 1: The Service Experience



Breaking the service experience down into these stages provides a framework for service providers to consider the customer's experience with their service. It forces the service provider to think about all of the dimensions which the customer may consider in assessing the quality of the service. Table 1 illustrates this process with sample service activities and service inputs, as applied to a continuing education program.

Table 1: A Continuing Education Service Experience

Stage	Service Activity	Service Inputs
Pre-Service	•assess options to fulfil identified need	•brochure •information given over telephone
Joining the Service	•enrol in course •arrive at course location	•directions given •parking lot - safety and accessibility •signage to classroom
In the Service System	•attend first class	•instructor's presentation style •quality of course materials •interactions among learners
	•complete first assignment	
Leaving the Service	•write final examination •receive certificate	•quality of the paper •time lapse between request and receipt of certificate •spelling of name
After the Service	•apply for a promotion •network with colleagues from course	

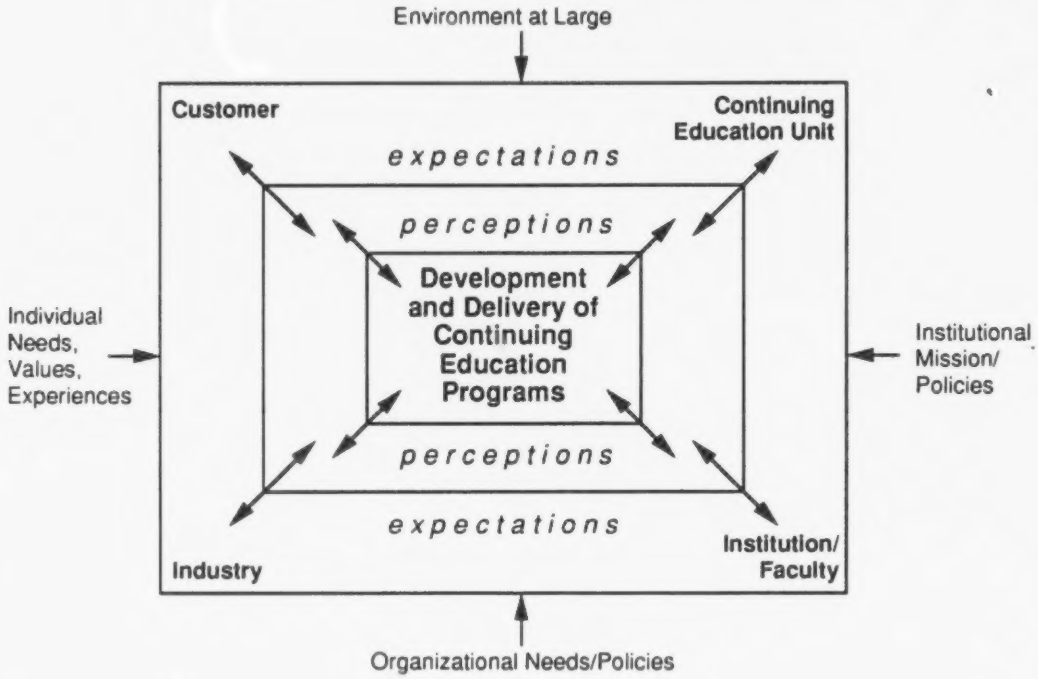
The Stakeholders

Each stakeholder in continuing education programs knows quality when she/he experiences it, yet finds it difficult to explain to someone else. It is the varied expectations and perceptions of each of the stakeholders which adds complexity to the study of quality in continuing professional education and is the crux of the challenge of defining - and therefore achieving - quality in continuing education.

As the customer or individual learner is going through the process of a service experience, other stakeholders, including industry, governments, academic institutions and individual continuing education units are simultaneously going through different, but related, processes. The perspective from which one views continuing education activities, whether it be as a university administrator, a continuing education professional, in industry manager seeking development opportunities for employees, or as an individual consumer of continuing education programs, clearly determines for each stakeholder a set of expectations about what constitutes quality in those programs. At the same time, each stakeholder develops perceptions about what she/he assumes are the others' expectations of quality in a continuing education program.

Further, each set of expectations and perceptions is conditioned by a variety of internal and external factors, namely: past experiences with education in general and continuing education programs in specific; personal goals, values and beliefs; and the environment at large, including the governmental, socio-economic, and technological climate. Industry and academic institutions are even further influenced by institutional mission and policies. The actions of each stakeholder group will no doubt impact those of each of the others. The interface among these stakeholders is portrayed in Figure 2.

Figure 2: The Continuing Education Stakeholder Interface


Environment at Large
Customer
Continuing Education Unit
expectations
perceptions
Development and Delivery of Continuing Education Programs
Individual Needs, Values, Experiences
Institutional Mission/ Policies
perceptions
expectations
Industry
Institution/ Faculty
Organizational Needs/Policies

Industry, for example, undergoes succession planning and training needs assessments to identify development needs for employees. Among their decisions to be made are: Can we accomplish this training in-house or do we need to contract with an external provider? Do we need a custom program or will an existing program suffice? Will the company pay for this education or should the costs be shared with employees? Governments, at the same time, will be assessing education and training programs to determine how they will best contribute to enhancing global competitiveness. Academic institutions frequently see continuing education units as a mechanism to extend the teaching and research expertise of the institution to the community at large, while at the same time being concerned with operating under fiscal constraints. Continuing Education units attempt to deploy their resources to best meet the collective expectations of all stakeholder groups.

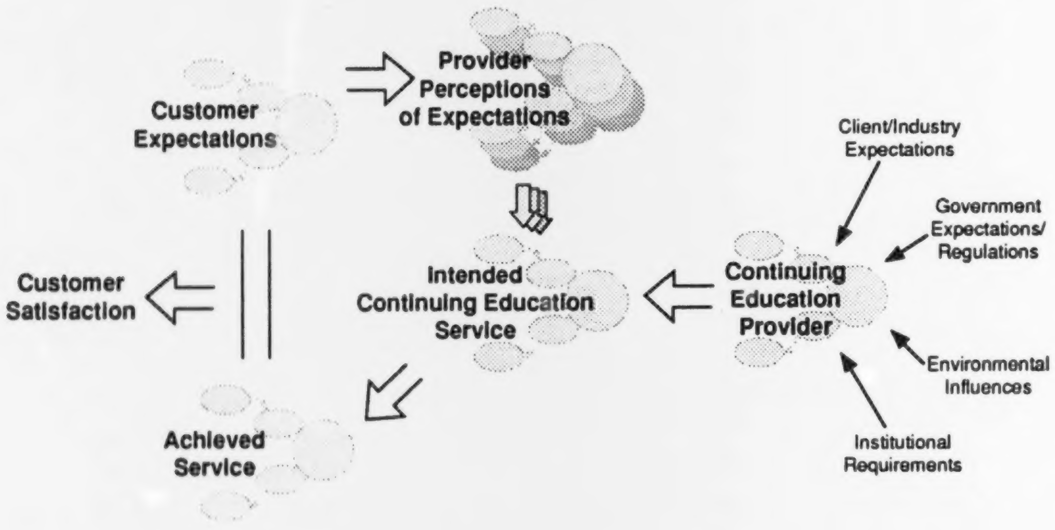
From their particular viewpoint, each stakeholder defines a set of dimensions on which they judge the quality of continuing education programs. For example, from the sponsoring institution's perspective, fiscal success and academic credibility, with a strong grounding in theory are paramount; industry sponsors, on the other hand, look to continuing education programs to meet very specific organizational needs. Individual learners' expectations range from issues related to scheduling, to accessibility and comfort, to the applicability of course content and the level of rigour. The continuing education unit attempts to balance the needs and objectives of all these stakeholders. Researchers consistently cite both outcome (what is learned) and process (facilities, delivery methods) elements for which quality standards should exist in continuing education programs.

Discussion

Combining the concept of the service experience with the differing expectations and perceptions of each of the stakeholder groups, a series of potential gaps can be identified. These potential gaps are indicated by the arrows in Figure 3 and can occur between customer expectations and service provider perceptions; between the intended service by the continuing education provider and the stakeholder expectations; between the intended and achieved service; and between provider perceptions of quality expectations and the intended service provided. Ultimately, the level of customer satisfaction (or dissatisfaction) is the gap between customer expectations and achieved service.

In continuing education programs, these gaps could result, for example, from incongruent expectations of individual learners and sponsoring companies; from there being a valid need for a program, but the economic or political climate not being right for the program's success; or from the provider clearly understanding the consumer's expectations, yet resource constraints prohibiting delivery of the intended service.

Figure 3: Potential Gaps in the Development and Delivery of Continuing Education Programs


Customer Expectations
Provider Perceptions of Expectations
Client/Industry Expectations
Government Expectations/ Regulations
Customer Satisfaction
Intended Continuing Education Service
Continuing Education Provider
Environmental Influences
Achieved Service
Institutional Requirements

When questioning customers and stakeholders about the quality of programs, continuing education professionals must consider all activities and inputs which comprise the continuing education service experience. Through focusing attention on eliminating those gaps which preclude delivery of service which satisfies the customer, providers will be better able to develop and deliver programs that meet the needs of university administration, industry and individual clients. Empirical research is now required to test the applicability of these ideas about quality in continuing education.

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PROPOSED PAPER

"REFLECTIONS ON THE DISASTER - EXCELLENCE SPECTRUM: CANDID OBSERVATIONS OF CONTINUING EDUCATION MANAGEMENT IN CANADA AND THE U.K."

This paper will make a comparison between those responsible for continuing education management in three Canadian and one U.K. institutions, on the basis of management effectiveness, tempered by the environment of the institution. Those institutions considered will be the School of Business Administration at the University of Western Ontario, the Faculty of Extension at the University of Alberta, the Centre for Continuing Education at York University, and the Continuing Education Unit, Nelson Management Centre, at Aston University, Birmingham, U.K. The author has served in the first three institutions, and has acted as consultant in the establishment and ongoing operation of the U.K. unit.

The author will describe each under the following headings:

1) Objectives - stated and real

2) Environment - within the institution and within the continuing education unit.

3) Management - structure, philosophy and effectiveness.

4) Report Card - Ratings parallel to the infamous Macleans issue of October 21, 1991.

The author will close by suggesting some lessons to be learned for senior continuing education management. He will emphasize that the paper is a collection of thoughts, ideas and past experiences of one individual, but it will be a unique opportunity, since the author is retiring from full-time participation in Canadian adult education. It is anticipated that the session will be somewhat controversial, and will generate energetic discussion among the participants.

Abstract: Richard R. Faryon

Responding to the Crisis: Formulating a Strategy for University Continuing Education

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Introduction

"Somehow, we must develop in Canada a learning culture in which the values of education are prized for their cultural benefits and also for their impact on individual incomes and national prosperity."[1]
p. vii
"Learning Well ... Living Well", Government of Canada, 1991

Over the last decade, enrolment in Canadian universities has dramaticly increased. In 1980 full-time enrolment was 369,500; by 1990 it was 530,000 -- a 43% increase. Part-time enrolment went from 185,500 to 309,000 -- a 67% increase. Unfortunately this enrolment increase has not led to a real increase in government funding, so that universities have had to stretch their resources to handle more students. There is little prospect for increased government funding because of cutbacks in the federal government's Established Program Funding and lack of fiscal capacity at the provincial level.

This current financial crisis can be compared to the crisis that faced universities in the sixties. At that time a combination of higher participation rates in advanced education and a large increase in the traditional age university students (the first of the "baby boom") caused an unprecedented expansion in university enrolments. Enrolment increased from 114,000 full-time students in 1960 to 316,953 in 1971, a 178% increase. Fortunately at that time government financing expanded to fund large investments in new buildings and faculty and staff appointments. However because of the current government fiscal crisis, it is no longer possible to hope for this type of solution to our present financial problems.

The need for education and research has changed dramatically over these two decades. In the sixties, higher education was for a new generation who could afford university education because of rising family incomes. In the nineties technological change, global competition and changing social values have made university education a necessity. This is evident in the federal governments consultation paper "Learning Well... Living Well,"[1] which calls for a learning culture that will pervade not just educational institutions, but all of society, especially the workplace. In Canadian universities this has meant an increased proportion of part-time students (58% of full-time enrolment in 1990 compared to 32% in 1970) and an increasing number of full-time mature students. With the aging of the population these trends will increase: in 1986, 51% of the working population was less than age 35; by 2001, 60% of the workforce will be age 35 or over. The introduction of new technologies, economic restructuring and global competition are all factors that will require continuous learning by employers and employees if they are to remain in business.

These shifts correspond to a political change. The politics of the sixties was optimistic, buoyed by rising incomes and a naive assumption that science and technology would solve society's problems. The political mood is markedly less optimistic in the 1990's. Real incomes have stopped increasing and ecological destruction has caused people to question the assumption of continuous progress. This has led to increased political cynicism and criticism, causing a loss of confidence in political leaders. The ecological movement and other new social movements such as feminism, human rights and aboriginal justice all question the naive faith that more science and technology will solve our social and technical problems. The political assumption that led to increased funding for science and advanced education in the sixties is now under question.

This crisis is also present throughout the academic disciplines where the "literary canon" and the logic of the enlightenment are coming under increasing attack by feminist, ecological and post-modernist critics.[2] This epistemological critique questions the assumption that knowledge is value-free and calls for much more societal participation in the determining research agendas and programs. It calls for a participatory research process where there is not the division between researcher and subjects, but both work together to determine the relevant knowledge. This shift sees the academic not as a disciplinary expert with all the answers to the problems, but as a process expert, who can help others develop a research strategy that will answer their questions and solve their problems.

If the university is to continue to be relevant it must respond to these demographic, political and epistemological trends. To respond to the aging of the population the university must shift its programs to meet the changing learning needs of adults. To respond to the political crisis, the university must show its relevance to current ecological, social and interpersonal problems, not just through the contribution of research, but also by helping groups and individuals define their learning needs and find the resources to meet those goals. This strategy corresponds to the epistemological shift occurring in the academic disciplines where work is not just judged by narrow criteria of pure logic, but increasingly by criteria of salience, relevance and contribution to pressing social problems.

What are the implications for university continuing education? The solution to the universities' current financial crisis requires a much more creative response than the experience of the sixties when we had government financial support for more buildings and faculty. Based on our substantial experience in extension and non-credit programs, the university can increase off campus programs, distance education courses and skills based training. There are already signs of increasing funding in these areas: the federal government employment commission will consider universities as a source for employment training; they have just announced $1.8 billion for employment training from the Unemployment Insurance Fund. There are also indications that companies and employees will substantially support credit and non-credit education programs if these courses are perceived as relevant to meeting their learning needs. Although this financial support is not in the same form as the direct government aid of the sixties, it has the potential of making a great contribution to the growth and development of the university.

In the last decade, most Canadian universities have made substantial progress in improving the status of continuing education within their institutions. At my own university, an institution not untypical among Canadian institutions, these achievements include: the growth of part-time, extension and non-credit enrolments; the recognition of part-time and mature students through scholarships, Dean's list and an active association; and the establishment of off-campus teaching and administrative centres. Given the support that exists for continuing education, accessibility and outreach, and the need to provide political and financial support to the core mission of the university, Canadian universities need "to welcome continuing education into the heart of the university mission," to use a phrase from the recent Stuart Smith Commission of Inquiry into Canadian University Education[2] (p. 81). This must involve substantial change in both the curriculum and administrative structures of our universities.

A Vision for the Future

In order to direct the development of university continuing education in Canada, we must articulate a broad vision for the future. This section provides a sketch of a conceptual framework that can guide future program development.

The core responsibility of the university is the production and dissemination of knowledge. However, the production and dissemination of knowledge does not just take place in research laboratories and university lecture halls, but takes place throughout society - at work sites, in community centres and in voluntary associations. The university must strive to be part of the process of knowledge creation and dissemination through participation, as a collaborator, with the process of problem definition, testing of alternative solutions, dissemination of results, and multiplication of new practices. The goal for continuing education is to involve the university in participation in knowledge creation and dissemination among the most diverse groups of society.

Elements of this Vision

1. an active program for the growth of extension centres and distance education where university instruction takes place in non traditional settings: work sites, community centres and other educational institutions. The purpose of these centres is to involve faculty and students in knowledge creation and dissemination.

2. active involvement of undergraduate and graduate students in research and teaching. This involves the promotion of small group instructional methods and action-research projects in the undergraduate, professional and graduate curriculum.

3. recruitment of non-traditional students from lower income groups, minority groups, immigrants, disabled, and older adults into university programs. Changes in university curriculum and instruction are necessary to meet the educational needs of these diverse groups.

4. active collaboration with corporations, employees and community groups to define educational problems and seek solutions.

Directions for the Future

In the last ten years university continuing education programs have produced balanced budgets and financial surpluses by expanding our programs with few additional staff. This has produced both a positive feeling about the popularity of their programs and their growth but also a general exhaustion from increased workloads, larger class sizes, overload teaching, pressure for publication and other demands. Qualified professional and support staff are available but universities have not greatly increased the number of full-time positions due to an uncertain financial future. Given the cutbacks in transfer payments and the lack of fiscal resources available to the provinces, there is little possibility of increased or even sustained government funding. Canadian universities must diversify their financial support if they are to survive.

Although there are substantial problems with "open market" or "short term contract" educational programs, they seem inevitable, at least in the short run. At Saint Mary's University, we have had success with these type of programs both within the Division of Continuing Education (micro computer programs, professional development programs at the World Trade Centre, extension centres) and throughout the university (funding for anti-racist education from Secretary of State for the International Education Centre, social services funding for disabled students for the Atlantic Centre for Support of Disabled Students, CIDA funding for ESL training and cultural orientation for the China Program). Through these types of programs many universities have established a substantial presence throughout the community and have built up their credibility as a source of educational programs that provide "value-added" returns. With the growth of the "training culture", many companies have made substantial commitments to employee development and education. These companies provide a substantial opportunity for university programs that meet their learning needs. As well, there is interest among previously excluded groups (natives, blacks, low income, etc) in participating in university programs. We know of the opportunity; we require a strategy to meet it. We must work with existing faculty and resources to meet these needs. This includes:

1. Regular consultations with corporations, employees and community organizations to define educational needs.

2. Developing learning programs (credit and non-credit) that can be delivered in flexible formats either on campus, in extension centres or at work site locations.

3. Negotiating contracts with local, regional and international groups to provide learning programs.

4. Developing "program development funds" and "capital equipment funds" to build up the programs and the capability of meeting current and future demands. There are financial surpluses in current programs (summer school, non-credit, extension programs, etc) that can be used to develop the capacity to meet these needs.

In developing new programs, we must also not undervalue our work or underprice our programs in competition with other educational providers. If we are confident of the quality inherent in our programs and the returns to the participants, the number of participants will increase and the financial support will be forthcoming.

In order to respond to this demand for educational programs, we must change our universities. This involves both curriculum innovation (format and content), and administrative change. Universities must change the format of programs through innovations in distance education, community development and work site courses. For universities to be relevant to today's society they must respond to the current epistemological shifts in the academic disciplines through new programs and departments such as women's studies, cultural studies and environmental studies. And innovations in administrative structures are necessary to bring about these changes -- specifically the creation of Schools, Faculties, Deans and Vice-Presidents of Continuing Education. For if universities are to more than just survive the present crisis, but to thrive in responding to current opportunities, they must develop a strategy that meets the increasing need for learning programs throughout our society.

1. Learning Well, Living Well, Prosperity Initiative, Government of Canada, 1991

2. Darryl J. Gless and Barbara Herrnstein Smith editors, The Politics of Liberal Education, Duke University Press, 1992

3. Stuart L. Smith, Report of the Commission of Inquiry on Canadian University Education, Association of Universities and Colleges in Canada, 1991

The Exton Corporate Center of West Chester University - A Link to the Corporate Community

Dr. Eugene J. Kray

Introduction

West Chester University is one hundred and twenty years old and has historic roots as a state teacher's college. The University College, which was created in 1985, focuses on the programmatic and service needs of the adult learners. It works with individual students as well as with civic, social, governmental and corporate organizations to identify educational and training needs. It responds to these needs by offering a varied program of credit and noncredit courses, workshops and seminars designed to meet the needs of individual adults as well as the particular needs of business and governmental organizations. The University College is organized into three centers: The Center for Adult, Evening and Alternative Studies; The Center for Business, Industry and Government; and The Center for Community Education.

The Center for Adult, Evening and Alternative Studies

The Center for Adult, Evening and Alternative Studies coordinates the evening studies program and all continuing education credit courses and services: telephone registration, academic advising, tutoring, career information and guidance, daytime child care, personal and family counseling, financial aid, experiential learning assessment and CLEP.

The Center for Business, Industry and Government

This center is an educational resource office for business, industry and government. It responds to requests from the corporate community for needs assessments, training programs, referral services, and more. It also provides a variety of services to smaller businesses, nonprofit organizations and government agencies. Among the services provided are: "no charge" needs assessments, "corporate colleges", custom designed education/training programs held on-site, referral services for businesses seeking student interns, faculty consultants, job candidates, co-sponsorship of community events, short courses, seminars, workshops held on campus for businesses, and small business services/programs.

The Center for Community Education

The Center for Community Education is responsible for noncredit activities the University offers to the community at large. The Center has a variety of continuing education programs for adults who wish to continue their education, but who do not necessarily seek college credit. The courses often give students more leverage in the job market.

Exton Corporate Center

Following the organization and staffing of the aforementioned units of University College, through a series of planning meetings, a recommendation was made to the President that a bold step be taken to demonstratively communicate to the local population, in particular the corporate community, that West Chester University was no longer that "little state teacher's college."

In January of 1987 the idea for establishing a presence in the Exton area was conceived (Exton is approximately 10 miles from the main campus; however, it is in the center of the economically fastest growing corporate community in Pennsylvania). Some simple research determined that within a ten mile drive of this area were forty to fifty thousand employees, and with the plans that were in progress, by the year 2000 there would be one hundred thousand employees within this ten minute radius. Based on this data, a proposal was submitted to the President with specific timetables, budgetary implications, and the following rationale:

1. Being first in the area
2. Enhanced corporate image of West Chester University
3. Closer to the corporate community
4. Additional facilities with adequate parking and lighting
5. Facilities more conducive to corporate programming
6. Accessibility to major highways
7. Visibility in a high traffic area
8. Closer to the 24-44 year old corridor

The President gave his tentative approval to proceed in February and numerous sites in the area were explored.

In April, the College Board Office on Adult Learning Services was commissioned to conduct a telephone survey as part of their Community Assessment Project (CAP) which was completed in May and confirmed earlier studies done by the University College's staff as to the types of course offerings, credit and noncredit, times of day, and location. A comprehensive, detailed report provided all of the data necessary to move ahead. This research was very accurate and was key to the success of the project. This research concluded that there was a demand for credit and noncredit programming in the areas of management, computers, and communications. In addition, there was strong interest for graduate programs in business and education.

A site was selected in the Whiteland Business park within the area determined by the CAP survey. A nine thousand square foot facility consisting of five classrooms, a computer laboratory, a student lounge, and an office suite were constructed. A program of credit and noncredit offerings was developed, mass mailings to a population of ninety-two residents and corporations was conducted and classes began the first week of September, 1987. Credit enrollment began with 509 students in the fall of 1987, grew to 550 in the spring of 1988, to 571 in the fall of 1988, to 618 in the spring of 1989, to 719 in the fall of 1989. During that same period in the fall of 1987, 300 students were enrolled in noncredit courses. In the spring of 1988, 467 students were enrolled in noncredit courses. In the spring of 1988, 467 students were enrolled, in the fall of 1988, 641 students were enrolled, in the spring of 1989 567 were enrolled, in the fall of 1989, 752 students were enrolled. All of these enrollments and accompanying revenues exceeded projections. In addition, this facility is being utilized for numerous custom designed programs through the Center for Business, Industry and Government serving the needs of local corporations.

In the spring semester of 1990, The School of Business and Public Affairs instituted the Accelerated MBA Program which meets every third weekend using the Exton Corporate Center. In April of that same year, The School of Business and Public Affairs also established the Small Business Development Center as a satellite of the Wharton School to provide free consulting to small businesses in the area. More recently, a proposal has been approved by the Ben Franklin Partnership providing funding to the Chester County Partnership for Economic Development, with the endorsement and in "in kind" matching funds of the University, providing for a person to be housed at the Exton facility to assist Chester County businesses in the international export arena.

The initial commitment of the University, working through the University's budget committee, was based on financial projections made by the Dean of University College and the Provost: it was estimated that there would need to be start-up costs in the first two years approximating $195,000 coming out of the University's operating budget. In actuality, due to the enrollments exceeding projections, this dollar amount was only $117,000. For the 1989-90 academic year, when state augmentation dollars would become available, it was projected that the center would generate a surplus close to $8,000. In reality, it generated a surplus of approximately sixteen times that amount.

The President of West Chester University, Dr. Kenneth Perrin, in the fall of 1988, sent a memorandum to members of the University community concerning the exton Corporate Center. An excerpt from that memo is as follows: "I know that many of you have already visited the Center. For those of you who still haven't seen it, I urge you to drop by at your convenience, as I think you will be pleased with what you see. Through the center, our University should be able to exert a significant influence on the burgeoning Route 202 high-tech corridor. Had we not moved expeditiously, it is my personal belief that our window of opportunity to meet the educational needs of a heretofore, largely unserved population would have been closed for all time. Based on comments I have received from many of you, you also share a similar view."

Many factors went into the success of the Exton Corporate Center; beginning with the research that was conducted, the internal commitment of operating dollars, the outstanding faculty, administration, and the credit and noncredit course offerings that were selected.

The marketing and promotion plans went far beyond the aforementioned mailings. Active participation by the Dean of University College in local business organizations, although difficult to measure, was clearly important. Serving on committees of area chambers of commerce, attending breakfasts, business card exchanges, corporate lunches, hosting major seminars, etc., all played a significant role in the success of the Center.

As a part of the regional accreditation process, the University College conducted a self-study in 1988. The Commission of Higher Education of the Middle States Association of Colleges and Schools visited the campus in the spring of 1989. The following statements have been excerpted from this report: "In existence for only three-and-one-half years, University College demonstrates a sound theoretical and practical approach to the delivery of academic programs and services for adult learners.

University College's commitment to traditional as well as alternative forms of learning is evident in its variety of course and program offerings and, largely because of staff efforts and program successes, the same commitment is slowly emerging in other units of the University . . . The Exton Center is a model site for the delivery of credit and specialized programs which meet the educational needs of a variety of students."

ACHIEVING THE VISION:

LEADERSHIP CHALLENGES FOR DEANS AND DIRECTORS

Sandra D. Pearce
University of Regina

This paper summarizes a recent which focused on how continuing education deans, as leaders, attempted to ensure the survival of their continuing education units. Because of the concern all of us in CE have about survival, I've chosen to focus on a particular group of my findings related to leadership and survival. These are the threats to the to the survival of university continuing education units.

Sample. Before discussing those threats with you, you might be interested in knowing that the participants in this study were all deans or directors of continuing education units in public universities. I'll use 'Dean' as a summarizing term since it is the most common of the position titles (NUCEA, 1989; Kolb, Bowker, & Lynch, 1986; Moore, 1983). The universities ranged in size from 6,500 F.T.E.'s (full time equivalents) to 28,000.

Survival. Lets turn now to the concept of survival. Its surely something that is on the minds of every one of us in the field of CE. This study looked at the leadership role of deans, and how deans, as leaders, attempted to ensure the survival of their units.

Briefly, the history of human organizations shows us that it is the task of leaders to ensure the survival of their organization so that the work of the organization can be accomplished (Scott, 1987). Given the history of continuing education and its marginal status in the university environment, CE deans have always had particular concerns about survival (Pittman, 1989; Knowles, 1977; Clark, 1956). Perhaps this is even more true today where the environment at most universities is one of financial constraint and reduction. Most of us can easily think of CE units that have been disbanded in the last few years--and others that feel their futures are uncertain. Lets look at the threats to the survival of CE units that this study found.

Threats to Survival

The analysis of data from this research showed that the deans perceived threats to the survival of their units originating from three sources:

-the external environment
-the parent university
-from within the CE unit itself.

Since the findings in each of these areas were quite detailed, I am going to discuss the first two of these with you today--and leave the third for another time.

Lets begin by looking at the external environment--the community beyond the boundaries of the university and the threats that were generated there.

External Environment

The threats from the larger society could be grouped into three areas: threats related to funding; threats related to competition; and threats related to a lack of professionalization. Lets look at each of these in turn.

Funding. The threats that were included in this category included the reduction of government funding to universities, government targeting funds for specific programs, imposition of a new tax, the lack of financial assistance for part time students, and government concerns about duplication of programs.

Competition. Threats relating to competition included private entrepreneurs and other agencies such as the Y and local colleges, and other universities. These first two categories of threats, funding and competition, have been well documented in the prescriptive literature of the field--I can see that you recognize them as threats, too. Now, the third area is a little different.

Lack of Professionalization. The third grouping of threats refers loosely to a perceived lack of professionalization of the field of adult and continuing education. While there has been a good deal written about either the need to further professionalize our field and an equal amount written about why this would be a detrimental move, very little has been said about professionalization in the context of survival.

Generally, the deans perceived that there was a real need to improve the quality of the profession--and this concern related to a number of different areas. In the context of survival threats, the deans' concerns focused upon the poor quality of graduate training that was available in the field. Poor graduate education as an environmental construct was seen to be a major constraint to their hopes of improving the quality of the profession and also to achieving parity and recognition within their own universities. There was general agreement with this comment:

> *The problem with graduate programs is that they aren't designed to produce practitioners, and a lot of them aren't even designed to produce scholars.*

Another dean noted that,

> *We don't have good quality graduate programs in adult education. They're a joke. I don't want to hire graduates from any of them. It's a national problem.*

Now, these external threats which we've just talked about relating to the areas of funding, competition, and professionalization were all generally acknowledged by the deans to be serious and important issues. However, in general, the deans did not perceive external environmental threats to be of the highest priority. While they were well aware of them, in their view the major threats to survival did not come from the external environment. The most serious threats came from their own universities. As one dean put it succinctly,

> *The major threats come from my own university. Externally, I don't see competition from other institutions as a threat, nor is funding a threat. People are willing to pay for our product because of its quality.*

Lets look at little more closely at these environmental threats in the context of that last quotation. You can see that although these threats we've just been discussing may have their roots in the external environment, generally they were ultimately interpreted as threats from the parent organization. For example, if the government reduced funding to universities, then the threat to the survival of the CE unit would come directly from their own university administrations. Threats related to external competitors were regarded as annoying, but merely as a change in the market and were dealt with at a programmatic level. Professionalization, or rather the lack of it, was a threat to survival when the parent university interpreted it as a lack of knowledge and expertise.

I would not want to suggest that these threats from the external environment were perceived as unimportant. They were given serious attention--but the salient point is that these external threats were interpreted and acted upon within the context of a possible threat from the parent organization. Clearly, as far as the deans were concerned, the most serious threats came from their own universities.

Threats from the Parent University

As the parent organization, the university has the authority to make ultimate decisions about the survival of the CE unit. The deans were very clear on the fact that the most significant and critical threats to the survival of the CE unit came from the university. Several deans observed that although university generated threats are many, generally there appear to be two root causes.

Senior administrators are academics. The first of these is the fact that senior administrators at universities are trained in the academic tradition and have little understanding of continuing education. This in turn perpetuates the perception that CE people lack academic credibility. One dean noted that,

> *The senior administration is very traditionally oriented. There is suspicion about what continuing education is all about, a question in their minds about whether it should be part of the university at all.*

Another made an even stronger statement,

> *The university usually views this place [the CE unit] as on the periphery--a bunch of dullards they have to keep around because all the other universities have a continuing education division.*

Culture clash. The second factor that the deans saw as a root cause for university generated threats is that the culture of the CE unit does not mirror the culture of the parent organization. Three particular areas of mismatch were identified: differing attitudes to change; the tension between creating quality programs versus generating revenue; and the scholarly expectations of the parent organization versus the program/revenue function. Comments from several of the deans highlight these cultural differences.

> *We have a kind of counter culture. The culture of the institution in which we're based is very much one of stability and very gradual change.... But we need to have an almost hummingbird-like quality--moving in and out, spotting opportunities, disengaging ourselves from some things to move on to others. But that disengagement is very hard for people to do--especially based in an institution which tends not to do that at all, or only very seldom.*

Another dean spoke to the difficulty of meeting the academic expectations of the university culture and at the same time generating programs and revenue.

> *It is extremely difficult to meet the requirements of being a Faculty [College] which include doing research and scholarly work and doing quality programming--all within a cost recovery framework.*

The two underlying causes of university generated threats then, were seen to be a lack of understanding of the concept of continuing education and the lack of congruity between the culture of the CE unit and the university culture. While these were believed to be the causes, the specific threats that were perceived by the deans can be grouped into four categories:

1. Resource allocation
2. Decentralization of function
3. Change in the system position of the CE unit
4. Lack of academic credibility

Resource Allocation. Clearly, when a parent organization reduces the resources that it makes available to one of its sub-units, the survival of that unit comes into question. While all CE units reported experiencing a reduced allocation of existing university resources, most deans believed that they had not fared any worse than other academic units at their universities.

> *Money is a problem, but the restraint we face is equal to other parts of the university. Now space and support staff are our greatest need.*

Decentralization of function. While the actual functions of each of the CE units varied, many of these functions were in a state of uncertainty as some of the parent universities decentralized such areas as summer studies, program development, and evening classes. Similarly, the deans were concerned about internal competition--whether it came from other units in the university or from individual faculty members working on their own and offering classes.

> *Part of the problem is that we don't have a very well defined turf, like the College of Law or the College of Education, or any of the other Colleges. If it isn't well accepted throughout the institution that it's your turf, then somebody is going to invade that turf when it becomes advantageous for them to do so. When you're into budgetary restraint, dollars become one of the major motivating features of invading that turf.*

Generally, the deans agreed that when a program area became successful, then other parts of the university would try to take it over. Whether described as a "turf issue" related to internal competition or a decentralization issue where the parent university removes functional responsibility for specific areas from a unit, there are clear implications for unit survival.

Change in CE Unit's System Position. Although university subsystems are loosely coupled (Weick, 1979) a change in the system position of a unit can lead to concerns regarding survival. The deans noted three specific concerns: the recent, or imminent, closure of several CE units; for one unit, the possible change to an external unit of the university; and finally uncertainty as to the outcome of current reviews of several of the units.

Lack of Academic Credibility. I spoke earlier about the deans' concerns about the lack of professionalization of our field. Without going into a full discussion of professionals and professionalization, it is generally agreed that professionals have two distinguishing characteristics: a theoretical knowledge base and specialized skills to apply that knowledge. When workers in a given field are not recognized as professionals, it is because there is no theoretical base to their field and no need for their special skills. The deans believed that universities, with their focus on more traditional academic areas, do not accord academic/professional recognition to continuing educators and that this was a major threat to the survival of the CE unit.

The lack of academic credibility within an institution where that is the major currency, is a severe handicap. As one dean observed, "*Faculty and key decision makers can't understand what we do, we're not academic enough.*" Several deans observed that the problem is exacerbated because "*we have no* *teaching staff* and even further because many CE deans are not academically credible themselves.

Conclusion

To summarize then, threats to survival generated by the university included reducing allocation of resources; decentralizing the CE function; changing the system position of the CE unit, and a perceived lack of academic credibility. The root causes of these threats were believed to be the traditional academic training of senior administrators which created a lack of understanding of the concept of continuing education combined with the fact that the culture of the CE unit does not mirror the culture of the larger university. While there were also important threats generated by the external environment--especially threats related to funding, competition, and professionalization--the deans believed that the most serious threats to the survival of their CE units came from their own universities.

Perhaps the most important implication we can draw from this for practice, is the need for deans to focus their time and attention within their own institutions. It shows the need to lobby internally to build support for the concept of continuing education, and just as importantly, to build support for the CE unit itself. In this regard, the CE staff need to be regarded as 'professionals' by the rest of the university community, and this study indicates that one of the best ways to do that is to increase the academic credibility of the CE unit. As one dean aptly phrased it:

> *If you're going to swim in the duckpond, you better be recognizable as a duck.*

Being recognizable as a duck, in our university settings, means increasing our expertise in the recognized academic pursuits of teaching and research--especially research. In this manner, our own professional identities will not only be enhanced, but so will the prospects for survival of our CE units.

Survival remains a serious and constant concern for continuing higher education. Perhaps this study, and others like it, will assist us in our survival strategies as we plan for the future.

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How CAUCE Deans and Directors Perceive the Purposes of University Continuing Education

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This paper is based on data from the early stages of analysis of an ongoing research study. The actual paper presentation will include additional information depending on the progress of the data analysis.

A questionnaire was mailed to the 52 deans and directors listed in the 1991 CAUCE Handbook. Of the 42 questionnaires returned 39 were useable (75% completion rate), two indicated that a CE unit no longer existed and a dean who had been in the position for only 1 week declined participation.

Beliefs about the Purpose of Continuing Education

Two questions were used to let deans and directors express their beliefs about the purposes of university continuing education. One question asked them to indicate their real world views and the other question asked them to indicate their preference in an ideal situation. The question asked them to allocate 100 points among six statements based on how well each statement represented their Ideal or Real view of the purpose of university continuing education. Both the Ideal and Real questions used the same six statements. The six statements were given the labels vocational, liberal arts, personal development, professional/status quo, social reform and radical reform. The results are shown in Table 1. The higher the mean score, the greater the importance of that statement.

Title of the Head of the Continuing Education Unit

The formal title carried by the head of the continuing education unit was director at 22 (56%) universities, dean at 14 (36%) universities, and principal, associate dean, and coordinator at the remaining three universities. The breakdown by gender is shown in Table 2. A chi-square test indicated no significant difference due to gender

Reporting relationship

The majority of the deans and directors reported to the Academic Vice-President (59%), eight percent reported to other Vice-Presidents and 13% reported directly to their

Table 1
Mean Scores on Statements of Purpose.

	Ideal view		Real world		Spearman
Purpose	mean	SD	mean	SD	Corr.
Vocation	31	15.6	46	20.4	.59**
Liberal Arts	25	12.4	22	12.3	.39*
Personal Dev.	20	11.5	17	12.0	.71**
Social Reform	18	11.2	11	12.0	.49**
Radical Reform	4	6.2	1	2.9	.70**
Prof./Status Quo	2	2.9	3	11.5	.37
	100		100		

**p* < .01. ***p* < .001.

Table 2
Title of Head of Continuing Education Unit

Title	Male	Female	Total
Director	16	6	22
Dean	10	4	14
Other	2	1	3
	28	11	39

(chi-square = 0.049, *df* = 2, *p* = .976).

University President. The reporting relationships are shown in Table 3. There was a significant correlation (chi-square = 18.39, *df* = 8, *p* = .018) between what position the continuing education unit head reports to and his or her title. Deans are more likely to report to Academic Vice-Presidents while those deans/directors in the "other" classification are more likely to report to deans, provosts or other positions.

Table 3
Office to which Deans and Directors Report

Position	no.	%
V/P Academic	23	59.0
President	5	12.8
Dean	5	12.8
V/P Other	3	7.7
Provost	2	5.1
Other	1	2.6
	39	100.0

Time in position

Over half the deans and directors had been in the position for less than six years although one dean had been in the job for 21 years (Table 4). The mean time as dean or director was just over 6 years (mean = 6.4, sd = 5.3). While the female deans and directors where slightly younger than the males, the difference was not statistically significant.

Table 4
Number of Years as Dean or Director

Years	Male	Female	Total
< 5	11	6	17
5-10	11	5	16
11-15	2	-	2
15-20	3	-	3
> 20	1	-	1
			39

(chi-square = 2.85, *df* = 4, *p* = .58)

Academic rank

Twenty nine (74%) of the deans and directors reported that they held academic rank while the remaining 10 (26%) did not. The holding of academic rank was significantly related to three other demographic variables. These were; tenure (chi-square = 15.09, *df* = 1, *p* = .0001), highest degree earned (chi-square = 15.63, *df* = 2, *p* = .0004), and the age of the dean or director (chi-square = 17.32, *df* = 6, *p* = .008). Tenure and doctorates were held by most deans and directors who had academic rank. Those who did not hold academic rank tended to be younger than those who held academic rank.

Most of the deans and directors hold the academic rank of full Professor (67%). Table 5 shows the rank they held, although on this question only 27 deans or directors indicated an academic rank. Only one other demographic variable was significantly related to the dean or directors academic rank and that was tenure (chi-square = 21.21, *df* = 4, *p* = .0003). Not surprisingly, the higher the academic rank, the higher the probability of tenure.

There was a significant relationship (chi-square = 32.38, *df* = 16, *p* = .009) between the number of years of experience and the rank held by those who hold academic rank. The highest ranks (Professor and Associate Professor) were held by those with the least experience in the position. This may mean that more new appointments to the position of Dean or Director are at faculty rank--or that more people who already hold rank, in some other faculty, are being appointed as deans or directors of CE units.

Table 5
Academic Rank

Rank Held	No	%
Professor	18	66.7
Assoc. Prof.	4	14.8
Assist. Prof.	2	7.4
Other	1	3.7
Adjunct Rank	2	7.4
	27	100.0

The academic rank of the deans and directors is held in various faculties/colleges as shown in Table 6. The majority of the deans and directors hold their rank in units other than continuing education. This lends strength to the observation in the previous paragraph that individuals who already hold academic rank in other faculties are being appointed to head the continuing education unit.

Tenure

Twenty four (62%) of the deans and directors said they held tenure, while the remaining 15 (38%) said they did not hold tenure. Those who did not hold tenure were asked if it were possible to hold tenure. Eleven of the 15 (73%) indicated that it was not possible for them to hold tenure, so only four of the deans and directors who could hold tenure had not yet attained that status.

Table 6
Unit in which Academic Rank Held

Unit	No.	%
Continuing Edn.	4	16.0
Education	2	8.0
Arts	5	20.0
Science	2	8.0
Humanities	4	16.0
Professional School	7	28.0
Other	1	4.0
	25	100.0

Academic preparation

In terms of academic background 23 (59%) of the deans and directors had doctorates, 14 (36%) held masters and 2 (5.1%) held bachelor degrees as the highest degree they had earned. The highest degree held had a significant relationship with only one other demographic variable and that was the age of the dean or director (chi-square = 31.93, *df* = 12, *p* = .001). Those deans and directors in the age range 46 to 55 where most likely to hold a doctorate.

Table 7 indicates the field in which these highest degrees were awarded. Deans and directors were also asked what other degrees they had earned. This information is also shown in Table 7. The academic background of continuing education deans and directors represents almost the complete spectrum of academe. This is consistent with the findings in the literature.

Table 7
Fields in Which Degrees are Held

Field	Highest Degree	Other Degrees Master	Other Degrees Bachelor
Adult or Cont. Ed.	7	3	-
Other Education	6	-	6
Science	7	6	12
Humanities	10	8	7
Arts	4	3	8
Professional	5[a]	5	5
	39		

[a] The professional fields included; Business (2), Engineering (1), Social Work (1), and Home Economics (1).

Previous Continuing Education Experience

Only 13 (33.3%) of the current deans and directors had previous university continuing education experience. This previous experience ranged from 2 to 23 years with a mean value of just over 8 years (mean = 8.23, sd = 6.2). There was a relationship (chi-square = 14.88, *df* = 7, *p* = .037) that suggests that those deans and directors who did not have previous continuing education experience were more likely to head the smaller units, where unit size was measured by total staff employed.

Age

The age range for deans and directors is quite large. The vast majority (79.4%), however, are between the ages of 41 and 55 and almost 40% are in the 51 to 55 year range. Table 8 shows this age range breakdown by gender.

Table 8
Age of Deans and Directors

Age Range	Male	Female	Total	%
< 30	-	1	1	2.6
30 to 35	1	-	1	2.6
36 to 40	-	-	-	-
41 to 45	6	4	10	25.6
46 to 50	6	-	6	15.4
51 to 55	11	4	15	38.4
56 to 60	2	2	4	10.3
61 to 65	2	-	2	5.1
	28	11	39	100.0

(chi-square = 7.724, *df* = 6, *p* = .259)

Unit size

The deans and directors were asked to indicate the number of people, not counting itinerant instructors, who were employed by their unit on April 1, 1991. This total ranged from 2 to 143 individuals. There are many more small unit than there are large ones. The median size was 20 employees.

Unit status

Deans and directors were asked if their unit was considered to have academic or administrative status. Twenty one (54%) deans and directors indicated that they were considered an academic unit and 14 (36%) indicated that they were considered an administrative unit. Four (10%) of the respondents indicated that they were considered to be both academic and administrative units. Of those units who indicated that they were considered to be academic units only seven indicated that their unit held Faculty status. Units classified as academic tended to be slightly larger (chi-square = 36.17, *df* = 21, *p* = .021) than other classifications.

Units were also classified as to the type of programs they offered. Three (8%) offered only classes for degree credit; 11 (28%) offered only non-degree credit classes; with the remaining 25 (64%) units offering both degree and non-degree credit classes.

WHO'S EMMA LAKE AND WHY WOULD I WANT TO SAVE HER? FUNDING THE EMMA LAKE ARTISTS' WORKSHOP

Kate Hardy, Extension Division, University of Saskatchewan

Historical Perspective

The story of 'Emma Lake' begins in Saskatchewan amidst the Great Depression Years - an era of social, economic and political turmoil - a time when a search for beauty was desperately needed. Its origin is embedded in the visions of landscape painter Augustus Kenderdine, an English immigrant trained at the Académie Julian in Paris and President Murray, University of Saskatchewan (U. of S.), who proposed the first faculty of art. The chain of events began in 1934 when the Regina College was moved under the umbrella of the University with the financial assistance of a $50,000 grant from the Carnegie Corporation of New York. In that year, the first degree courses in art were taught. In 1936 the fourth department of art in Canada, headed by Augustus Kenderdine, was established in Regina with the funds and private art collection bequeathed to the University by the late Norman Mackenzie. That summer Kenderdine directed the first Murray Point School of Art at Emma Lake on 20 acres of crown land leased by the University. The northern extension of the University answered President Murray's need to reach a population that was sparsely spread throughout the province - the precursor of modern day distance education and extension credit studies. Kenderdine fashioned the art school after the late 19th and early 20th century European and North American rural artist communities such as Banff. Participants were both teachers and artists who came from all over the province to learn how to teach art in Saskatchewan schools. They registered at a central building, pitched tents in a cleared area and ate at the neighbouring Anglican Church Camp dining hall. In the morning they were instructed by Kenderdine in the theory and practise of teaching art in the school. Afterward, during sketching periods, they put into practise what they learned. Gordon Snelgrove, a new faculty of art member, joined Kenderdine to teach the history of western art. He also held discussion periods in the afternoons. His contemporary leanings provided a counterpoise to the teachings of Kenderdine. The lush northern forest as subject matter drew attention away from the drought-ridden desperation of the south. Because of Kenderdine's influence, Romanticism permeated the art produced in the province for many years.

After Kenderdine's death in 1947, Snelgrove moved to Saskatoon to become the head of the art faculty. A new generation of Saskatchewan artists came of age or moved into the province. Nikola Bjelajac and American artist Eli Bornstein began teaching in Saskatoon. Kenneth Lochhead and Arthur McKay in Regina were joined by Ronald Bloore, Ted Godwin, Douglas Morton - The Regina Five - and Roy Kijooka.

In 1954, due to cultural developments and two evolving college art programs the mandate of the Murray Point Art School was reassessed. Dean Francis Leddy of the arts faculty proposed a separation of students who were planning to be professional artists and those who were preparing for a teaching career. The former would be taught at the Regina College and the latter would continue to be taught at Emma Lake. This proposal was met with much resistance as it was felt that the mixture of artists and teachers should continue at Emma. The outcome was to alternate the administration of the summer school annually between the art departments in Regina and Saskatoon. Uncertainty continued, due to a growing philosophical split between the two campuses, and in 1957 the Regina College was given clear jurisdiction.

In 1955, Kenneth Lochhead, Director of the Regina College School of Art, proposed a two week workshop at Emma Lake to follow the summer classes as an attempt to serve many interests. The first Emma Lake Artists' Workshop was born.

The workshop concept, based on modernist art, was established to bring prairie artists in touch with the art centers of the world, basically, New York and Toronto. At this time there were no art dealers and few collectors in Saskatchewan. Only one 'A' gallery existed, the Norman Mackenzie in Regina (1953). Saskatchewan art was outside the mainstream due to the isolated locale. As the CCF made good an election promise and, in 1948, established the Saskatchewan Arts Board (SAB), the first council of its kind in North America, the workshop was granted funding in the amount a $450 honorarium for the first invited guest, Jack Shadbolt from Vancouver.

Lochhead's plan to bring the outside to Saskatchewan proved a roaring success. Saskatchewan artists, facing the tiny market and audience for modernism on the prairies, finding themselves on the periphery and long distances away and inaccessible to the centers of art, needed to establish ties for support, recognition and gallery connections. Guest leaders were attracted by: the exotic north providing a physical and spiritual retreat, the honorarium, the promise of making and renewing personal acquaintances, and at times by a socialist sympathy. By Lochhead's retirement nine years later in 1964, after a series of leaders mostly from New York, the workshops had become an established annual event. They operated on a modest budget and air of extreme informality. Only the site had developed by this time to include several single and multi-dwelling units, a dining hall by the lake, central washroom facilities a biology lab and a large studio.

Since their inception the workshops have been held for all but five years, 1958, 1971, 1974, 1975 and 1978. In 1970 the universities in both cities recognized that 'Emma Lake' had become a generic term. When the University of Regina was created in 1974, control of the workshops moved to the U. of S. in Saskatoon.

In its 37 year history there have been over 70 leaders - artists and critics - several in some years. There have been approximately 30 participants per year including such returnees as Dorothy Knowles, Bill Perehudoff, Don Foulds, Greg Hardy, David Alexander, Robert Christie and Ernest Lindner. The workshops' impact can be recognized by the institutional reception as Emma works were purchased by public organizations such as the SAB, The Mendel Art Gallery - Saskatoon, The Norman Mackenzie Art Gallery - Regina, The Edmonton Art Gallery, The Vancouver Art Gallery and the Art Gallery of Ontario.

The workshop's longevity is truly a modernist phenomenon. A contemporary art movement that spanned 10 years has registered 37 years with Emma Lake. According to John O'Brian in his introduction to The Flat Side of the Landscape: The Emma Lake Artists' Workshops, the 1989 catalogue for the exhibition which he curated, three factors have led to its success: the distance from Saskatchewan to major centers, the flexible workshop format and the sympathy for the modernist aesthetic predilection. The latter - the adherence to dictates of modernism - is conversely the reason for most criticism.

The workshops continued virtually unchanged - modestly financed and informal until 1988. Additions to the site included only two ATCO trailer classrooms and a concrete sculpture pad. Its reputation had received international status and its format had spawned similar offerings throughout the world, the most notable being the Triangle Workshop held annually in upper state New York.

In May of 1988, Robert Christie, faculty of the Department of Art and Art History had planned what he believed to be the last Emma Lake Artists' Workshop. The workshop was facing certain demise due to lack of art faculty interest or support based upon the belief that the massive organizational time incurred was directed towards a pursuit of formalist art - an art which had lost importance for many reasons. The 1962 Greenberg workshop had been contentious and divided the community. At that time the province was no longer isolated and American cultural influence was an issue. Continuing to host a workshop which had been likened to an 'Old Boys Club' that supported a movement which marginalized women - only 6 women leaders to the year 1985, which negated the 70's upsurge of a populist aesthetic - an alternative tradition in Saskatchewan reflecting folk culture and grass roots and which continued to support 'borrowed elegances,' was no longer considered a worthy pursuit. To complicate the issue, the University of Saskatchewan was grappling with the almost certain closure of the financially distressed campus and the Saskatchewan Arts Board, the major funding agency, was critical of its direction.

So, why indeed would anyone want to save Emma Lake? The answer, quite simply, is that once she has touched you, she has you under her spell.

Present Status

The Emma Lake Artists' Workshop is a cooperative program between the Department of Art and Art History and the Extension Division. As it is a non-academic offering, no University budget allocation is available for operational costs. However, faculty and support staff time and costs for goods and services such as such as long distance telephone, postage and stationery are absorbed. All direct program costs must be recovered on an annual basis through participant fees and external funding such as the SAB grants.

Since 1988 both programmatic and financial concerns have been the major players in determining the future of Emma Lake. In spite of Robert Christie's prediction, programming for Emma '89 began with the full realization that there were many barriers to future success. The three major being the resistance from within the arts community, including the SAB and University of Saskatchewan arts faculty, the impending closure of the Emma campus and increasing financial constraints.

1989 was a critical year. It saw the formation of the Kenderdine Campus, formerly Emma Lake Art Camp, a cooperative venture between the Saskatchewan Institute of Applied Science and Technology (SIAST) and the U. of S. A composite Board of Directors envisioned the facility's future upon consultation with an advisory committee made up of seasonal campus users. Campus management became the responsibility of SIAST, capital funding and campus ownership - the U. of S., and educational programming by both institutions - the focus. Site improvements, on-site management, new cabins, grounds maintenance, tree removal and increased meals and accommodation costs were each deterrents to the Emma Lake alumni. They feared inevitable modernization and the loss of their wilderness retreat. The program with guest artist Patterson Ewan almost faced disaster when he went home ill after his first week. Program operational costs rose. A program coordinator and assistant were hired and allocated honoraria. Guests' honoraria rose, and travel, meal and accommodation costs followed suit. But, financial security was maintained with the support of the SAB and the Canada Council.

By 1990 Kenderdine Campus costs doubled from the 1988 figure. The problem in attracting participants to the workshop now compounded with the increase in their expenses and removal of meal and accommodation options. Caught in a Catch 22 situation, the workshop organizers bargained with the Board of Directors for a reduced daily rate. While the organizers recognized that the campus costs necessarily had to rise to keep it operational, they maintained that they required exclusive usage of the site, normally housing approximately 60 people, with a guaranteed participant base of 40. The argument was based on the fact that studio facilities were inadequate for even 40 people. Fortunately, many painters and all sculptors work outside. The workshop fee could not be raised from its established $140 as participants were now facing a minimum of $2000 in expenditures to attend a two week workshop. Realistically, why would they bother when formalist enterprises were passé? How could past participants be convinced to return when they could work in their own studios? How could the workshop attract a new generation of artists? Should the modernist format be changed as was done unsuccessfully in past years? And, even if it was, could the workshop rely on SAB funding?

The workshop organizers rose to the challenge by expanding advertising, initiating a corporate sponsorship campaign, inviting several guests to broaden program focus and applying to the SAB and the Canada Council for funding. From a programming standpoint, as one participant observed, the 1990 workshop will be marked as "the best 'Emma' ever." From a financial standpoint the workshop broke even, being able to offset the denial of SAB funding, explained through their own budgetary cut-backs, with a mildly successful corporate sponsorship, Canada Council funding, depletion of reserve capital and assistance from the Alumni Challenge Fund.

By 1991 campus costs were stabilized. No new financial demons were lurking in the woods. Renewed efforts to raise corporate capital were initiated with a very disappointing response. Canada Council funding was less than anticipated and SAB funding was again denied. Today, the program financial status is tenuous. The Canada Council has denied funding through their Visiting Foreign Artists Program. However, the SAB has granted $3000 towards Emma Lake if their own funding is available through the Lottery system.

In 1991 a program management team composed of faculty from the Department of Art and Art History and the Extension Division, representing a renewed commitment towards the workshop, was formed. Analysis of program and budget have resulted in lowering honoraria, combining the duties of the workshop assistant and coordinator into one role, establishing a student bursary program to encourage young artists, spreading the word about Emma Lake whenever the opportunity presents itself, reducing the number of invited guests, eliminating needless advertising and cutting back wherever possible. Still, program dollars in the amount of $25,000 must be raised for the annual operation (figure 1) while the participants' financial burden must not be increased. Therefore, strengthened efforts to raise public and private sector funding have been initiated for 1992.

Future Aspirations

No matter how often and for what reasons Emma Lake has been criticized, it is still thriving. Although in some years times have been tough, applicants are still turned away. The Emma Lake experience speaks for itself and word of mouth appears to be the best advertising tool. A network of participants and guests beyond compare spreads throughout the globe. They establish their own workshops, invite their acquaintances and return to Emma again and again to renew friendships, to build new ones and to work, work, work.

It was the University of Saskatchewan's understanding and recognition of the value and world impact of this workshop and its wilderness art camp setting that set the wheels in motion to save and revive the art camp. But, as the University itself faces annual budget cuts, alternative ways of supporting programs have had to be worked out. Thus a new commitment has surfaced - a drive to stabilize funding so that the workshop can survive in perpetuity. This has become the mandate of the newly formed Emma Lake Artists' Workshop Endowment Fund Committee. Five faculty members - Chuck Ringness, Chair of the Art Committee of Council; Don Foulds, Workshop Coordinator and sessional lecturer, Department of Art and Art History; Tim Nowlin, Curator, Kenderdine Gallery; Bob Brack (to be replaced by Doug Clark in June, 1992), Acting Head of the Development Office; and Kate Hardy (Chair), Coordinator Fine and Performing Arts, Extension Division - have designed a plan to raise $150,000 dollars.

Emma Lake alumni with artistic notability will be approached first by letter, then by a personal call, to consider donating a work of art to be offered for sale to potential corporate sponsors. Once the works are collected, a catalogue will be produced and previously determined corporations will be approached to consider purchase. When all works are sold, they will be displayed in a show at the Kenderdine Gallery where the artists and corporate sponsors will be appropriately credited. Their names will be permanently displayed at the Kenderdine Campus. The schedule of activities, steps one to six having already been put in action, follows:

1. Prepare list of artists to be invited to contribute
2. Prepare letter of request to artists
3. Prepare list of people who might personally approach artists
4. Prepare list of potential buyers

5. Prepare letter to potential buyers
6. Prepare budget for the project
7. Produce catalogue for use in the sale and show
8. Arrange for sale or collected works
9. set date for show and prepare for it

Discussions between members of the Emma Lake Artists' Workshop Committee have given rise to further funding concerns and possibilities as they relate to participant and operational costs - both issues are of equal importance. The option of exchange of participant art work for fee, such as is in place at the Leighton Foundation outside Calgary is being examined. Also, a local Art Auction to ease annual operating expenses is being considered. Neither has been pursued to date.

Conclusion

By virtue of the fact that Emma Lake is entering her 38th year, many things point to the fact that she is worth saving and that all efforts should continue to maintain her beauty in this economically depressed world. Mostly, it is for the artists who have come to love her, want to revisit her and wish to share her specialness with old acquaintances and new.

Figure 1

EMMA LAKE ARTISTS' WORKSHOP
July 17 - Aug. 1, 1992
PROJECTED EXPENSES AND REVENUE

EXPENSES		REVENUE	
Deficit (carry-over from 1991)	$4089.00	***Canada Council**	**$3350.00**
Honoraria	8000.00	Registration Fees (40 x $140)	5600.00
Student Bursaries (2 x $695)	1390.00	SAB	3000.00
Travel	3200.00	Alumni Challenge Fund	4000.00
Meals and Accommodation	4755.00	Department of Art and Art History	965.00
Rental	1100.00		
Brochures	1000.00	***Corporate Grants**	**7819.00**
Printing Services	50.00		
Services (Delivery)	150.00		
Petty Cash	1000.00		
TOTAL	**$24734.00**	**TOTAL**	**$24734.00**

***This funding is tenuous.**

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Walking the Tightrope. . . A Consultant's Story

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Prologue

So how do independent educational consultants see themselves, I wondered, as I sat down to complete this paper for the 1992 CAUCE Conference. Do they see themselves as entrepreneurs, activitists or both? Apparently, I thought I had an answer when I submitted my proposal for this conference. Somehow I had become less clear as the months flew by and the deadline for submitting the paper was drawing ever near. My search through the literature had been frustrating and led to dead ends. My discussions with others like myself only confused the issue. I started to think back on one of my more challenging weeks as an independent consultant. Perhaps if I replay that week, the answer will become clearer . . .

Monday

Spent the morning preparing for the three classes I would teach on Tuesday and Wednesday. I got stuck in a troubling mess with the history module in the Foundations of Adult Education course. How will I ever make this history module come alive? Of what significance would this be to those technical trainers in my class? Why would they/should they care about this stuff?

I recalled the many conversations I had had with my Master's advisor about the nature of history and knowledge, about people's knowledge and official knowledge, about the power of telling our own stories ourselves.

How also to approach the assignment offered for this module? I'd have a tough time completing it. How would the learners who've no formal education deal with it? I'd rather write about my own history in adult education. Of course, that's the angle I take. I talk about my own history and invite the class members to do the same. Together we create a history of adult education and we write about it. Instead of talking and writing about the "official major figures" we talk and write about ourselves and see if we have similarities to the people and institutions in the text book.

Am I willing to risk this? What will my programmer think about this? What will the folks who have written this course think about this? What will the consortium of universities who developed this program think about this? Will I be covering the curriculum if I do this? What if I'm fired for doing this? I stop myself here. What's best for the learners? I'll just have to ask them. I'll tell them about my struggle with this module and see how they react to my suggestion. I leave the problem for the time being, but it's on my mind.

The afternoon is a blur. I try to mark the 40 assignments from last week's classes. I'm interrupted by phone calls. One is from a prospective certificate learner. She's concerned about her abilities to complete a course after all these years. I get two phone calls from distance learners in my Tuesday night class and a third from the correspondence learner with whom I'm working. The admin assistant from the university calls me. Am I available to teach two distance education classes in the spring session? A human resources consultant from a pipeline company calls to see if I can meet with the manager of their internal audit group. They'd like me to do some teambuilding using the Myers-Brigg Type Indicator (MBTI). Would I be available for a meeting Friday and could I bring a proposal outlining my fees and proposed services?

I roar off to the university for a 7:00 meeting with a group of instructors regarding a series of one day adult instruction related workshops. We want these workshops to assume a critical approach, the programmer tells us. But they're the "downtown" crowd, we tell her. Are you and the faculty ready to deal with disgruntled customers? These people don't really want more questions raised, they just want a few answers. Can we do both? Can we sneak in some "consciousness raising" and still deliver what we promised in the brochure? I think of David Copperfield and wonder how he does it.

I fall into bed exhausted. I dream about losing my teaching contracts at the university and then that a group of men in suits throw me out of the classroom for suggesting that they oppress their employees. . .

Tuesday

I awake troubled but determined to get on with the day. I have a tough day on Tuesdays. Five hours of instruction and, today, no rest for the weary. I have to prepare the pipeline proposal, chip away at the marking pile, do some last minute preparation for the two evening classes, and attend a lunch meeting.

I arrive at my noon meeting ten minutes late. I'm working with a school board to deliver a short certificate in adult and continuing education. It's a unique model that implements self-directed learning approaches. The four of us are planning the first session of this program - a Friday night and all day Saturday session. We get hung up on how to introduce the course and each other. We want to make sure these learners feel comfortable, all of us say. We also want to make sure that there's no hierarchy, another suggests. The facilitators are learners just as much as the learners, we agree. How do we do this without the learners losing confidence in us? Don't most learners want their instructors to be in control, make decisions, etc.? A rip-roaring discussion ensues. Another one erupts about whether adult learners really do learn differently than kids. Well, what's adult education then? Another suggests we should avoid the term adult education altogether and go with continuing education.

The meeting lasts until 2:30, at which point I dash out and drive madly to the university. I'm teaching a Facilitating Adult Education teleconference at 4:30 and need some quiet time before I start. I prepare for the inevitable controversy that Brookfield's article on the critical paradigm of facilitation inevitably raises. What if, for example, you are a trainer in business and you become aware of oppressive issues in a training session? Can you/should you question what the organization is doing? Do you just present the content because that's your job or do you take a risk, assume a more critical approach and ask your learners to question why they're taking this course in the first place and what, ultimately, the organization is asking them to do?

The teleconference goes well despite my concerns. We have a very fruitful discussion but end the class on yet another troubling note. I've recommended a book to one of the rural learners and she tries to order it from the university bookstore. They won't take orders over the phone. Now what do I do, she asks me. Another fellow chips in to tell me that he took a day off work and drove four hours to do research at the university. All of the books were out, he said. Now what do I do?

I become angry. Is this a battle I can fight? Part-time adult learners, especially those in a rural area, continue to experience the marginality of their status. The university is suffering cutbacks, yes, but service to continuing ed learners has always been minimal. What can I do as an outsider? I'm not even a university employee - who would listen to me?

"Forget the research for this paper," I say, "and try to do the best with the resources in your textbook. I'll certainly take it into account when I'm marking. I'll also raise this issue with the program director and see what we can do." Having said this, I feel like a phoney. I know full well that the only way anything will change is if I decide to invest a lot of time and energy into the cause. I know I can't do that right now.

It's now 6:40 and I run down the hall to my 7:00 face to face Facilitating class. I love this class. It's small, only twelve people, and all of us are on the same wavelength. We may disagree, we may discuss controversial issues but, ultimately, all of us are searching for answers and willing to listen to different perspectives. For some reason, talk of the critical paradigm leads us into a discussion about formal education and universities. Why is it, one extremely bright ex-biker, ex-drug addict, current construction worker suggests, that academics write this stuff about empowerment and liberation but continue to isolate themselves from the real world and perpetuate those same inequalities through the elitist university system that they wholeheartedly buy into but proclaim to criticize?

I'm suddenly embarrassed by my Master's degree and the fact that I've just been accepted to start a PhD. Have I bought into the system? Can I be involved in causes and be associated with a university or is it a contradiction in terms? Can I be involved in causes as an independent consultant? Would that hurt my business? Could I make a living? Better yet, do I want to be involved? Why am I teaching? Is it just for the money?

"Good question," was all I could muster. The group just looked at me.

I drive home and calculate how much money I make teaching. I add my actual contact hours, my prep hours, my marking hours and my hours talking with students and divide it by the fee the university pays me. I calculate that I earn about $25.00 per hour. That's a far cry from the $50.00 minimum I'd identified in my business plan. I'm definitely not teaching for the money, I assure myself, but at the same time. . . Why DO I teach? I'm too tired to think about it so instead I worry about my financial state. In a few months I'll be needing more work. Where will I find it?

That night I dream that my accountant advises me not to teach continuing education classes anymore. There's no money in it, he says. Just look at this balance sheet.

Wednesday

Today will be a calmer day, I think, as I head downtown to consult with a telecommunications company. This is one of my more stable contracts as they've asked me to consult two days a week over a ten month period with their distance education group. I won't have to deal with heavy issues, I think, just attend a few meetings and work with some trainers on adapting their programs to utilize distance education technology.

Alas, I'm wrong about the heavy issues. Our distance education group is comprised of two outside consultants and two employees. We're doing a lot of developmental work with new technologies that might be considered proprietary. How do the outside consultants handle this when it comes to consulting with other companies? We also discuss the fears of the trainers about distance education. They're concerned that the more distance education is incorporated into the company, the more trainers are likely to be laid off. I put myself in the trainers' shoes. I conclude that I'm not sure I'd like to be there. Where does that leave me in consulting with this company?

With these troubling thoughts in mind, I speed off to the university to tackle the 5:00 Foundations class. I'm suddenly apprehensive about telling my story but convinced that it's important I do so. I start with my farming background and end up, unexpectedly, discussing my rather circuitous path to consulting. I talk about struggles with feeling silenced and finding a voice in my professional life, something I've not articulated in front of a group before. I'm reminded of my girlfriend's comment that "you teach without a safety net Tammy" and now I know what she meant by that comment.

The risk is worth it, however, as I'm interrupted by two members, a woman and a man, who start talking at once. Both can relate to what I'm saying. By the end of the class, I sense that these two are in for some big changes. I wonder if their families and employers are ready for it.

I drive home exhausted but pleasantly so. That's why I teach, I realize, as I replay the evening's class. It's for those empowering moments, to use a buzzword, when I watch learners come to some sort of new understanding about themselves that will impact every aspect of their lives. How can one put a price tag on that?

That night I dream I tell my accountant to figure out a dollar value for facilitating personal transformation. Put that on the balance sheet, I tell him.

Thursday

I spend Thursday at the telecommunications company training an instructor to use video conferencing equipment. He's going to be delivering a series of information sessions intended to give employees an opportunity to learn about the new employee assistance program (EAP) being introduced into the company. I talk about my past work experience with an addictions agency and we decide that it's about time the whole person is being considered by employers.

Ironically, he's an outside consultant to this company as well. We have a fascinating discussion over lunch about EAP's which naturally leads to personal transformation, empowerment, and our roles in facilitating such change. I bring up my contradictory feelings about being a successful consultant financially vis a vis commitment to larger social issues. Do you worry about the money and finding "safe" contracts, I ask or do you focus on what's personally meaningful to you? I accepted a contract once, just for the money, he replied, and I overlooked the fact that I didn't really agree with the company's philosophy and values. It was the worst contract of my life and because I spent so much time worried about it, I really didn't make any money. I told myself I'd never do it again.

I recalled my own first contract long ago where I stirred up a little too much trouble in a training session. The employees went back to their worksites and started to question what the company was doing. I lost a very lucrative contract financially, I recalled with much pain, but gained a clearer vision of my own consulting. I thought back to why I wanted to be an independent consultant in the first place. It was because I always felt disempowered somehow by the systems who employed me. I remembered my first teaching job where the principal told me I was a "shit disturber." True enough, I suppose, but it wasn't because I was deliberately trying to be that. I just wanted to do my best for those high school kids, not protect the functioning of the system.

I toss and turn all night. In between half sleep and wakefulness, I'm watching the movie version of George Orwell's 1984, a film I'd shown to a group of grade 12 students. This is interspersed with scenes from the movie Teachers, advertisements about The Career College and Devry Institute, and conversations with past employers about following standard operating procedures.

Friday

I'm in a room piled to the ceiling with assignments. Just as I'm about to make a deal with a strange man to get help marking the hundreds of assignments, my alarm goes off. What was the deal, I speculate, as I wander into my office to face the growing pile of assignments on my desk.

As I'm daydreaming about how nice it would be to have an automatic marking machine, a friend from a community college calls. Would I have time to do a two day writing skills workshop with a group of volunteer literacy tutors in northern Alberta? Keep talking, I tell him as I think about the frozen north in February and the budgets that are typical of community colleges. You'll have a great time, get to meet interesting people and, besides, it's for a good cause, he tells me.

Indeed, it is, I think. How powerful to learn how to read after 50 years of not. How committed for these tutors to give up their time to help adults learn how to read. OK, I tell my friend, but you owe me dinner.

I rush off to my meeting with the internal audit manager and human resources consultant with the pipeline company. The meeting goes well and we talk fees. I'm struck once more by the contradiction of what I do for a living. This morning I agreed to work for approximately $20.00 per hour, fly up to the cold north and give a workshop in a converted work trailer. This afternoon, I contract for $1000.00 per day plus travel time and expenses to deliver a training at a posh mountain retreat. How do I come to terms with these two extremes? Should I not be getting the big bucks to work with literacy tutors? Is that not more important work than a group of auditors discussing their team at a mountain getaway? Or is it? I decide I've had enough of my work week. It's Friday night and it's time to think about me.

I meet a friend for drinks who's also trying to make her living consulting. I ask how her week's been. How much time do you have, she replies.

That night I dream I'm attending a conference for an organization called Consultants for Action and Transformation (CAT). Then, I'm whisked back to my apartment building. There's this cat that slips into the building every time I open the door. I don't know who he belongs to. He just slips in and out whenever he feels like it. He never really does a whole lot but he looks at me as if I should do something. . .

Epilogue

. . . and so I return to my opening question and conclude that I am really an entrepreneur with a strong social conscience. I struggle incessantly between making money and making a difference. I juggle loyalty to self with loyalty to my clients with loyalty to causes. I take risks in one world that could ruin me in another world. I'm familiar with buzzwords from academia and business and pray that I use each at the right time. I complete business plans, meet with bankers and accountants, belong to the right organizations, attend the right breakfast meetings and conferences and hope like hell that my business card gets handed to the right people at the right time.

I once told a client who I'd come to know and trust that, at times, I felt like two people. I've got one foot in academia, one foot in business and a heart and head that are never sure which foot to follow. I'm alternately attracted to and repulsed by industry's opulence and academia's implied corner on the truth. I'm often disgusted by the pretentious suits I encounter downtown but embarrassed by the ivory tower's rumpled elitism. I admire successful people in business and academia but fully understand neither. I search for female mentors in a mostly male world and try not to alienate myself from either sex. I'm driven by a need to learn and grow but fearful of losing my own roots. Above all else, I continually struggle to find personal and professional meaning in a world that appears not to value and respect human life.

So where does that leave me? Doing what I'm meant to do I suppose. Because out of walking this tightrope, I do feel like I'm recreating my world and helping others do the same. Everything else falls into place around that, including the safety net I've yet to use.